UNITED CHURCH HERALD

VOL. 2, NO. 7 MARCH 26, 1959

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Easter
More Than
Memory!

d H. C. Read
page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

SOME TIME AGO one of the denominational periodicals that comes to my desk asked its readers to name the books other than the Bible that had most influenced their lives.

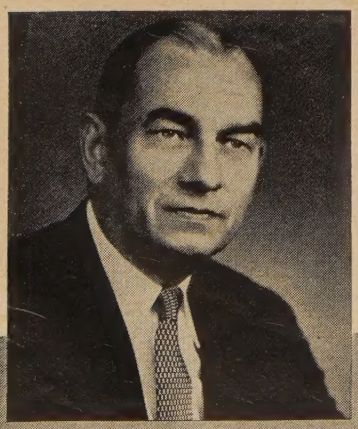
I did not reply to the query since it was obviously addressed more particularly to pastors and lay people within that denomination.

But such a question inevitably sets off a train of retrospective thought, and for the category of books that had most influenced one's life one would have to go back a decade or even much longer to name those on which he could soundly place that evaluation.

Each person would, of course, have a list that in all likelihood would differ in some detail from the lists of others. I found coming readily to my own mind such titles as Reinhold Niebuhr's earlier *Moral Man and Immoral Society*, his brother Richard's *The Meaning of Revelation*, Morgan's *Psychology of the Unadjusted School Child*, Henry Churchill King's *The Seeming Unreality of the Spiritual Life*, Robert E. Speer's *The Man Christ Jesus*, Henry Sloane Coffin's *What to Preach*, Donn Byrne's *Messer Marco Polo* and so on, each title serving somewhat to date and perhaps to reveal something of the intellectual limitations of this co-president of the United Church.

First to suggest themselves, however, were two, at least one of which is not likely to appear on most such lists.

That one is *Beside the Bonnie Brier Bush* by John Watson (Ian Maclaren). More than once I have ventured the opinion that this ought to be on the list of required reading for every student for the ministry. It is a collection of short stories of life in the Scottish Highlands, several centering in the life of an old doctor, several centering in the life of a young minister. The latter begin when the young man, just out of theological school and newly ordained, is to preach his first sermon to the congregation that has called him as its pastor. He has prepared a discourse that, if it did nothing else, would convince his people that he was thoroughly schooled in such technical knowledge as "the documentary theory of the Pentateuch."



But he is saved from that threatened homiletical disaster when his old aunt reminds him that his mother once, before she had gone away, had urged him always to "speak a gude word for Jesus Christ." I'm sure I have not always lived up to it, but that phrase has stayed with me as the ultimate distinction between a Christian sermon and any other public utterance.

The other title of the two that top my list is *The Christian God* by Richard Roberts. Dr. Roberts was a Welshman who came by way of pastorates in South Wales and London to others in Montreal, Toronto and Church of the Pilgrims in Brooklyn.

This volume contains his Merrick Lectures delivered at Ohio Wesleyan University in 1928. It is a good book all the way through, achieving what in my judgment good theological teaching ought always to possess—a neat combination of the devotional spirit with intellectual and scholarly competence. The one thing from it that has stayed with me these thirty years since I read it is his insistence that a major trouble with a great deal of our doctrinal thinking is that we have thought too much and too frequently about God in terms of the courtroom (Judge) and the throne room (King) rather than in terms of the family circle (Father).

That family-circle pattern of thought, with its concepts of fatherliness and childhood and the family bond, has come to seem to me to have not only the primacy that our Lord's own usage would suggest but an adequacy for the ordering of all of life, whether it is personal behavior or the conservation of natural resources or international relations or the conflicts of interest that arise between employee and employer.

For these two books, because each burned one simple but profound truth into my thinking, my gratitude continues.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James D. Wagner

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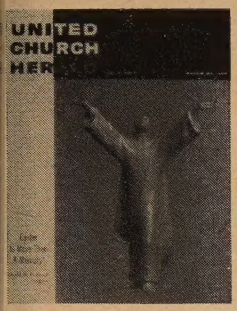

COVER STORY: "The Living Christ," a sculpture by the distinguished Betti Richard of New York, is a moving and dramatic illustration of the Easter message.

In respect to the significance of Easter, *A Book of Worship* states: "Easter Day is the second great festival of the Christian year, the first being Christmas.

"Easter has become a day of great rejoicing throughout the whole Christian world. The very earth, released from the cold and seeming death of winter, powerfully reinforces the great truth Easter declares . . ."

The photograph of Miss Richard's sculpture is by Peter A. Juley and Son and has been made available by the National Sculpture Society.

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DAVID H. C. READ

Easter

As we grow older we find that Easter, like Christmas, is loaded with memories. For most of us it is one of those days with a special flavor. It's a pleasant, happy flavor—made up of lilies and church bells, eggs and bonnets, sunshine and hallelujahs all mixed up together.

Memorable Easters

Some people have special memories on Easter. I know someone whose birthday is on Easter this year. I know a couple who will celebrate the first anniversary of their wedding. We can all think of Easters we will never forget.

Some of you have been in Jerusalem and shared in the dawn service at the Garden Tomb, with the clear eastern sun striking across that little hill shaped like a human skull. Or you have taken part in a service at the Church of the Holy Sepulchre and heard the ancient bells clanging and seen the congregation ablaze with candles lit as they are passed from hand to hand. Or perhaps you have a memory of a lovely spring day in the country, with the Easter hymns echoing from a white church across a lake to the hills beyond.

I shall never forget my own most memorable Easter. Two days before it came I was one of 10,000 prisoners of war in a German prison camp. Many of us had been there or in other camps in Germany for five years. Some of us had begun to give up hope of ever being free again. Conditions for the last few weeks had steadily become worse. There was almost no food left in the camp. Then on Good Friday, at 3:00 o'clock in the afternoon as I was conducting a worship service for some American troops, the miracle happened.

The advance troops of General Patton's Third Army racing from the Rhine reached our camp!

In the time that it took me to pronounce the benediction we were free men. However, before we knew that this was going to happen, I had been asked if we could celebrate Easter communion in the camp. Starving men assured me they would save a little bread for that day and I promised that we would have a service.

What an Easter service we had that first Sunday as free men! We spread a table in the open air. Around it stood or lay (for many men were too weak to stand) thousands of men—Americans, British, Africans, French, Yugoslavs, Russians—members of almost every possible church in Christendom. An American army chaplain provided assistants to help me with the service. Allied planes swooped across the blue sky above. In that battle-scarred corner of Europe at least, Easter was not forgotten, and there was no one at that service who did not want to be there.

A memory? Yes, of course; every Easter is a memory—a memory of something vastly more important than has ever happened to this old world. Across the years, across the battered history of man with his wars and struggles, his hopes and achievements, we remember one who died on a lonely cross, died under a weight of human sin.

Unanimous Echo

And we remember—yes, across the world in a thousand different languages and with every variety of ritual—that "on the third day he arose again from the dead." Can you think of any other event, one single event that took place hundreds of years ago, that today arouses such a unanimous echo in human hearts around the world?

This is without exception the most memorable event in human experience. No tyranny, no terror, no mockery and no scorn has ever been or will ever be able to eradicate it from the earth.

Memory—yes, but memory is not enough! Let me repeat with all the emphasis I can command that memory is not enough! No matter how sacred they may be, we cannot live on memories. We live by that which is alive and real

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Dr. Read is minister of the Madison Avenue Presbyterian Church in New York City. Photo of a statue by Betti Richard is by Peter A. Juley and Son through the courtesy of National Sculpture Society.

more than a memory!

for us now. And there is the miracle of Easter, for when you think of what it is that we remember today you will see that it cannot be just a memory.

The memory of a death is just the memory of a death. But the memory of a resurrection means that someone is still alive. If we truly remember that Jesus rose from the dead—then he must be alive today, alive now, really present with us. What we celebrate on Easter is not just what happened in a Palestinian garden years ago, but the actual presence for us now of the one who conquered death.

Paul's Secret

And so it is that when St. Paul speaks about what matters most to him he does not deal in memories. He talks of a life to be lived and a person to be known. This is what Easter means to him and this is what it means to millions of his followers today. Here is Paul's secret of a living faith: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

Jesus came back from the dead in order that people like you and me could know him. It is as simple as that. And yet that is just what so many people are missing today. Everybody knows about Jesus. Whoever you are and wherever you are on Easter morning you could tell something about him—that he lived; that he said some things that have never been forgotten; that he helped people and loved people; that he died on a cross; that he was reported to have been seen alive afterwards. Almost every man, woman and child in this country knows at least something about him. But do you know him? That is what St. Paul is talking about.

There are many people I know about without knowing them personally. I know quite a bit about, say, Sir Winston Churchill, but I do not know him personally. I have never met him. The secret of the Christian faith that is so easily missed is just this—that we can meet with Jesus Christ as Paul did before he became a Christian. What Paul knew about Jesus he did not like. He thought of Jesus as a dangerous influence and tried to stamp out the young Christian church. And, you remember, when he was on the way to Damascus to persecute the Christians he met with Christ—a personal meeting!

No one can adequately describe what such a meeting means. Paul spoke of a bright light and a voice. Others have had this meeting without any such vivid experience. What matters is that we realize that Christ is alive and that he calls us to know him and follow him. It is happening today—in churches, in crusades, in quiet rooms and even out on the streets. A man or woman comes to realize—either in a sudden flash or over a long period of time—that Christ is alive!

And then what happens? What is it that forms the link between our lives and his? "That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

Living Factor

Here are two ways in which Christ becomes a living factor in our lives. "The power of his resurrection, and the fellowship of his sufferings." Let us take them in reverse order.

"The fellowship of his sufferings." What gives Christ his tremendous appeal to the human heart is just this: we know he has "been through it." He is the divine Lord but he knows what it is to be exposed as we are to danger, pain, separation from friends—even that final agony when God himself seems to be hidden from us.

We can never forget that the Christ whose victory we celebrate on Easter morning is also the Christ who hung in agony for six hours of Good Friday on the cross where human wickedness had nailed him. The mysterious appeal of that cross through human history lies surely in the fact that here he speaks our own language. We know, in greater or lesser degree, what it is to suffer. And to know this Lord is to know "the fel-

Continued on next page

lowship of his sufferings." *(Phil.* 3:10)

Sometimes I think that a man may miss the experience of knowing Christ simply because he wants to skip this part of the story. He will not face the element of suffering in life but wants the Resurrection story without the Calvary that gives it its deepest meaning.

When you are in deep trouble to whom do you turn? Is it to the radiant, happy person who seems to ride always on the crest of the wave? I do not think so. I believe you want the friend who has been through it, who knows the darkest valley as well as the mountain tops. This is the Lord who is alive and who offers you his friendship—a Savior who knows for he has been there and has been there for us.

If you have ever truly shared in the sorrow of a friend or had a friend stand by in the hour of your own greatest need, you know the meaning of these words that tell us what it means to know Christ—"the fellowship of his sufferings."

The other deep meaning of knowing him is hidden in these great words: "The power of his resurrection." I say "hidden" for this resurrection power is not an open, obvious, dazzling power like the waters of Niagara or the lights of Times Square. It is a power that works quietly in the recesses of the human heart. It is a power that will be celebrated on Easter Day in great cathedral services with pageantry and the sound of trumpets and also in quiet, secret rooms in other parts of the world where Christians still are meeting in prayer in time of persecution. Although the outward celebration will vary around the world the inward truth will be known to all who seek the friendship of Christ.

Resurrection Power

What is this power? It is nothing less than the divine power that raised Jesus from the dead, the power of love that proved stronger than human hatreds, the power of hope that was stronger than despair, the power of goodness that demonstrated its mastery over evil. This is "the power of his resurrection" and it is this that is offered to those who know him.

I asked above what kind of friend we need in trouble. It must be a friend who has "been through it," too. Yes, but it must also be a friend who has known how to triumph. The one who sympathizes so much and so deeply that he drags us still lower into the depths is of little use to us! We need one who is not only a fellow-sufferer but is able to raise us up—one who, in fact, has resurrection power. It is this alone that can penetrate the deeps and lift us out of ourselves and set us on the way of health and hope. And it is this that is supremely offered by the risen Christ.

When we are linked in faith, in prayer, in worship to our Lord, the power that raised him from the dead is made available to us. Silently the tides of his spirit operate within and lift us from the mud of our sins and follies, delivering us from the grip of our despair. "Because he lives, we shall live also." This is the life, eternal life—beginning now—that he came to bring.

"That I may know him" is much more than a memory of Easter. Our Easter bells are not just reminders of what happened once but are heralds of what can happen now. Our Easter lilies are not just in memory of a battle won long ago but are symbols of present triumph.

When two disciples went for a walk on the first Easter Day their hearts were full of memories. They talked together in sad and hushed voices about the Jesus they had known. Then something happened that transformed their lives. "Jesus, himself, drew near and went with them." This will be for us the happiest of all the Easters we have ever known if to us Jesus, himself, draws near "and we know him and the power of his resurrection, and the fellowship of his sufferings."

HOLY WEEK PRAYERS

Monday

O Thou, who didst send thy son to give us an example in all things; we thank thee that his face was steadfastly set against evil. Grant unto us vision to discern clearly between the high and the low, and courage to cast unholiness out from the sacred courts of our own hearts. Help us that we may begin this memorial of our Lord's life and death with evil driven forth, and our hearts made ready for the fuller entrance of thy Holy Spirit. *Amen.*

Tuesday

Grant, we pray thee, Almighty God, that we may humbly offer and ever use to thy glory such powers as thou hast given us. As our Lord didst fearlessly face those who would trample thy truth, and lovingly didst give counsel to those who sat at his feet to learn; so may we faithfully wait upon thy guidance and boldly declare the hid eternities; through Jesus Christ our Lord we offer this prayer. *Amen.*

Wednesday

O Thou, who didst send light and comfort into the last earthly days of our Lord by granting unto him the refuge of Bethany and the blessed gift of loving friends; in the midst of every trial may we lift up our eyes not only to the hills, but to thyself who didst frame them. And grant unto us, also, in every need, the comfort of earthly friends, loved and loving; but above all grant to us the blessed assurance of thine own abiding presence. *Amen.*

Thursday

O Thou, who hast caused the earth to bring forth her harvests that bread may be broken for the body, and who renewest the rivers of water that those who are athirst may drink and live; break for our souls' health the bread of life that we may not perish, and pour unto us the water of life that we may stoop down and drink unto life eternal. This we ask for his sake whose body was broken for us. *Amen.*

Friday

Deepen in us now, O God, our sorrow that we have so often followed our Lord but afar off. Open our eyes to see him dying innocent for us who are so full of fault. Grant that, by his passion, we may be led to put away those sins that make us unworthy to be numbered among his disciples. By thy redeeming love and saving grace let the shadow of his cross fall upon our lives to make us, from this day forward, ever mindful of his love for us. *Amen.*

Saturday

O Thou, who dost reach through man's extremity to show forth thy wondrous grace; we praise thee that when evil men had done their worst, and death and the grave held our Lord in keep, thou didst in the silence of his darkened tomb work the miracle of life eternal and bring immortality to light. So work, O God, thy resurrection in us; through him whose risen life we celebrate. *Amen.*

I BELIEVE . . .

THE WRITER remembers a thrilling and exciting moment he experienced one Sunday morning when he visited a Congregational Christian church in one of our larger cities. As the service progressed, he quickly became aware of the exceptionally skillful way in which the organist was supporting the order of worship step by step—by his interpretation of the hymns, by the selections and responses sung by the choir under his direction and particularly by the interludes he played to mark the transition from one step in the service to the next.

When we had listened to the reading of the Scripture lesson and were ready to unite in the affirmation of faith, the organist began by playing softly but quickly modulated into a mounting crescendo of triumphant song that in effect lifted the congregation out of the pews, set us squarely on our feet, ran a steel rod down our backs so that we had to stand erect and hold our heads high, and made us fairly shout to anyone and everyone who would listen: I BELIEVE!

FREE TESTIMONY

Never in my life have I repeated the creed with such glad abandon and with such joy and confidence. I knew in that moment of insight that a formal affirmation of faith—a creed, if you will—is not intended to serve as a strait jacket to insure that all in the congregation conform to a predetermined pattern of belief. It is, rather, an instrument through which the entire congregation can give glad and free testimony to its faith in God and in those truths it recognizes to be of primary importance.

To this day, I never come to that part of the service that I do not respond to the thrill of taking a public stand for God. Health and healing come through the free acknowledgment that none of us is sufficient to himself, that each of us is dependent upon God's help. And the God in whom we trust is not a vague, remote generality whom no one can know, we declare, but the Father of our Lord Jesus Christ and our Father. He has done mighty deeds for us and for all men in the past and continues to be our ever-present help. The church to which we belong is the blessed company of the redeemed to whom he has entrusted priceless treasures in which we all rejoice.

The value of using one of the classic creeds of Christendom, such as the Apostles' Creed, for example, as our confession of faith lies in the fact that in repeating it we immerse ourselves in the continuing stream of Christian history that had its beginning in the first century and now literally covers the earth. We link ourselves with uncounted numbers of Christians of all ages and of many places who have found in this ancient formula a symbol of that faith to which we all subscribe.

This is not to say that these ancient creeds are fully adequate statements of faith as we understand it today. The Apostles' Creed, for example, has nothing to say about the teachings of Jesus or about the ethical demands he makes upon his followers; on the other hand, it goes to considerable lengths to emphasize his suffering and death: "He was crucified, dead, and buried. . . ." That is to say, Jesus really died; there was no sham or pretense about his death; it wasn't that he only seemed to die, as certain heretics were affirming.

If we were to state our Christian faith in our own words today, we, too, would surely want to emphasize the death and resurrection of Christ as central in our Christian experience. But on the whole our statement of faith would be couched in quite different terms from those used many centuries ago. Thus every new generation of Christians needs to formulate for itself what it believes and to draw up its articles of faith in contemporary terms, which all men may understand.

The proposed Statement of Faith that is to be presented to General Synod next July *(see page 12)* by the commission that has been at work on it for many months is a notable document that we believe will take its place among the outstanding contemporary formulations of the faith. It should be clearly recognized that it is not intended to displace the classic creeds, either of the ancient church or of the post-Reformation church, which any member of the United Church of Christ may hold dear.

GLAD DECLARATION

As a matter of fact, it is not intended to be a doctrinal statement at all in the sense that it is a precise, technical formulation of Christian truth. It is, rather, a glad and free declaration of the faith commonly held among us, in terms that are reminiscent of the Bible and, at the same time, understandable to the modern mind without the need for further explanation.

If this statement is used by a congregation in a service of worship, as we hope it will be used again and again, it will most certainly not be so used to make sure that everyone present believes the right thing in the right way. It will serve us best when it becomes an instrument through which the faithful can rehearse the mighty acts whereby the God of history has made known his mercy to mankind and can declare their confidence in this God in whom they have placed their trust—the God who dramatically demonstrated his love for all men in the giving of his only Son on Calvary and whose ultimate victory over death and sin is attested by the triumphant resurrection of Christ from the dead. TCB

AN EDITORIAL

Church of the Month

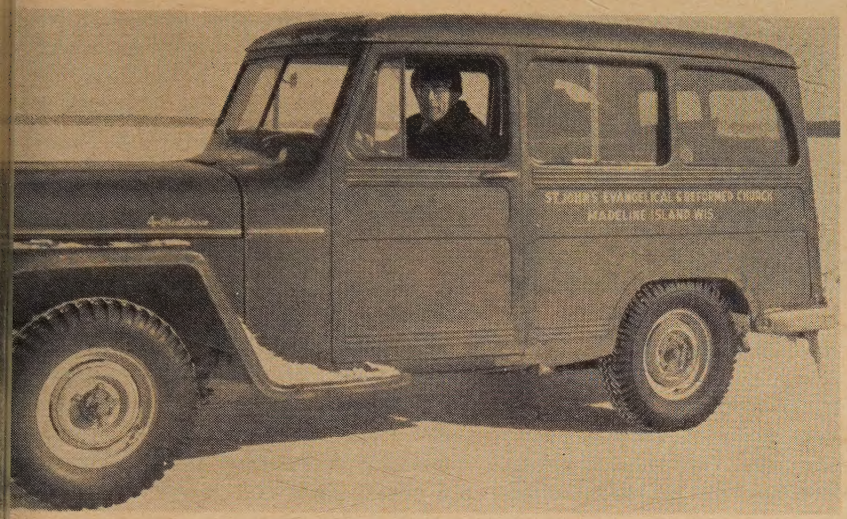
An E and R Mission Churc

STANLEY H. WILKE

A junior miss skillfully operates junior-sized loom in mission's handicraft shop.

Fisherman John Hagen spends long winter nights mending nets for coming of spring.

Rev. Otto W. Schroedel
astor of Wisconsin's St. John's E and R Church
blished in 1832 by American Board.



In winter Mr. Schroedel drives across frozen Lake Superior bringing mail and supplies from the mainland.

n the North Country

HAVE YOU ever dreamed of living on an island? Well, your dream could come true! In fact, members of one congregation of the United Church of Christ do live on an island in Lake Superior.

Situated along the northern coastline of the State of Wisconsin lie the Apostle Islands. Twenty-three in number, they range from little Manitou Island, less than one acre in size, to Madeline Island, which is more than 13,000 acres. On this island live the members of St. John's Evangelical and Reformed Church.

With a total island population in winter of 147, of whom only a portion claim membership in a Protestant church, the congregation is necessarily small. Yet worship services are held at 10:30 A.M. each Sunday throughout the winter, even when the thermometer dips to a frigid 30 degrees below zero. In the summer months, of course, people return to their summer homes, some of which were built at the turn of the century, and the tourists also arrive. Then the island's population may soar to four or five hundred and Sunday worshipers may easily fill the attractive little church, which seats about 150.

But winter is long on Madeline Island. Many of the "hibernating" residents are fishermen who spend the winter evenings repairing their nets and perhaps talking over high points in the history of their island home.

French fur traders established a settlement and fort there in 1693 and named it La Pointe. A more colorful name was that given this 13-mile-long bit of land by the Ojibway Indians—*Moningwunakauning* (the home of the golden-breasted woodpecker). It is said that thousands of flickers used to stop there on their yearly migrations. In 1785 the name was changed to Madeline Island in honor of the daughter of an Ojibway chief who married a fur trader of the Northwest Trading Company.

The fur business was a booming enterprise in the Eighteen Thirties—today's residents tell you wistfully—and the population of the island grew to 600 or more people, mostly of French-Indian heritage. School facilities being nonexistent, the islanders petitioned the CC American Board of Commissioners for Foreign Missions to found a mission there for the twofold purpose of starting a Protestant school and of organizing a congregation.

In response to this call, the Rev. Sherman Hall arrived in 1831 and a year later, with the help of others, organized the first Protestant church in the Territory of Wisconsin. A log structure for church services was completed in 1839.

Mr. Wilke is director of missionary education on the staff of the Board of Christian Education and Publication of the E and R Church. Photos by the author.

Continued on next page

A long-time resident of Madeline Island registers guarded doubts as Mr. Schroedel describes a fish he caught while fishing through ice on Lake Superior.

The village of La Pointe continued to be a thriving community of about 500 inhabitants until 1854. That year the United States Government signed a treaty with the Ojibway Indians and many of them left the island for reservations established on the Wisconsin mainland. The island's population declined abruptly. The mission was closed and the staff went with the Ojibways to the reservation in Odanah, Wis. By 1895 the population had shrunk to less than 100 and few of the French-Ojibway were left.

Some immigrants from the Scandinavian countries soon settled on the east side of the island and turned their hands to fishing and farming. The old Protestant mission was converted into a summer hotel and served in that capacity until 1954 when it was converted into an art center used in summer by university students.

The present mission of the Evangelical and Reformed Church was begun in 1922 when the Rev. Harry W. Brueckner became the island's first resident Evangelical pastor. Two years later ground was broken for St. John's Memorial Church and on August 11, 1925 —ninety-four years after the founding of the first Protestant church there—the present church edifice was dedicated. There is also a small Roman Catholic church but it is closed in winter.

The Rev. Otto W. Schroedel, the present pastor, is a living link with the mainland for many of his people—he serves as minister, counselor, mailman and grocery boy for his snow-bound members!

Mrs. Schroedel's unusual ministry is important, too. Finding an old loom in the attic of the parsonage, she tried her hand at weaving and was soon teaching the craft to the islanders. Recently lapidary work—grinding and cutting stones for jewelry—has been added to the craft shop's activities.

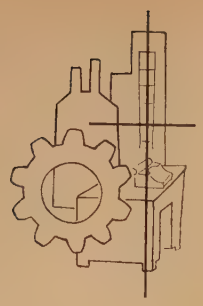
Mrs. Schroedel is enthusiastic about the shop, pointing out that it fulfills a fourfold need: It provides more enjoyment of life in the winter months, an antidote for cabin fever; it develops creative ability; it brings in some much-needed cash; and it is a cohesive factor socially, drawing together people of various backgrounds.

With a twinkle in his eye, Mr. Schroedel remarked: "We look forward to the day when we can be a self-supporting congregation!" As of now the Board of National Missions of the Evangelical and Reformed Church provides financial support to this small group. A recent grant of $10,000 from the Woods Fund will enable the mission to enlarge its craft shop and a recent endowment gift will provide an annual income of $400.

Each summer an increasing number of the United Church of Christ members go to Madeline Island for their vacations. These visits never fail to arouse interest, understanding and a desire to tell others about the people who live, work and worship there.

Your dream of an island home may remain just wishful thinking. But you can do more than dream! You can visit the people on Madeline Island this summer and worship with them in St. John's Evangelical and Reformed Church.

Mrs. Schroedel examines stones taken from the polishing tumbler. The cutting and grinding of stones for costume jewelry is now part of craft-shop activities.



Making the Church Relevant to the Social Order

HUBER F. KLEMME

HALF A century ago—December 1908—representatives of the four bodies now joining in the United Church of Christ participated in the historic first meeting of the Federal (National) Council of the Churches of Christ in America. At this meeting they articulated the aspiration of Protestantism for closer fellowship, cooperation and union.

Social Ideals

They also helped in spelling out the desire of their churches to make the gospel effective in society through the adoption of the "Social Ideals of the Churches," which came to be known as the Social Creed.

The report of the Commission on the Church and Modern Industry, in which these objectives were incorporated, asserted: "The churches of Christ as represented in this Federal Council accept without reserve and assert without apology the supreme authority of Jesus Christ. We are one in him, not only because we together share his spirit but because we acknowledge his headship. . . . Our interpretations of his teachings and purpose are, doubtless, with growing light and new conditions, subject to review and restatement, but no such modification can force or allure the church to surrender the principle of his absolute authority in the individual heart and in the associated life of men."

This statement, as adopted, affirmed that the churches must stand for equal rights and complete justice for all men in all stations of life, for the abolition of child labor, for the suppression of the "sweating system," for a living wage as a minimum in every industry and for the highest wage that each industry can afford, and for suitable provision for the old age of the workers and for those incapacitated by injury.

Some of these objectives call to mind the appalling conditions that characterized great areas of industry and led to the demand for many of the reforms that have been achieved—through legislation, enlightened management and the concerted efforts of the workers. Other problems remain with us and new needs have emerged. There is a contemporary ring about one of these aims —"the right of workers to some protection against the hardships often resulting from the swift crises of industrial change."

From time to time these "Ideals" were amended or modified to spell out such objectives as collective bargaining, social insurance, the encouragement of cooperatives and the reform of penal institutions. But at no point have the churches retreated from positions previously taken.

Since that first decade of this century there have been tremendous changes in our way of life. Most obvious, of course, are the changes in technology beyond the imagination of the writers of the Social Creed. The economic changes in our society have made the development of strong labor organizations inevitable and necessary to counterbalance the great aggregations of power by industry. They have led us to delegate great economic responsibilities to government, both to promote justice between these groups and to control economic forces in the general public interest.

Just as startling have been the changes in family life resulting from these and other social trends. The modern family has been pulled apart by tugging influences only slightly counteracted by the family television set. The pressures to earn more in order to spend more and to consume more so that the economy may continue to produce have been felt at all levels. All of this has resulted in a situation considerably more complex and confusing than that faced by the writers of the "Social Ideals."

Shaken Optimism

An even more fundamental change has been the shift in mood in both church and community. Two wars and a serious depression have taken place during this half century. If any of the proponents of the "social gospel" had the feeling that mankind had progressed pretty well toward the solution of its problems and that the economic order needed only a bit of tinkering to bring about justice, this optimism has been sadly shaken.

Many secularists and some Christians have been trapped into cynicism on the one hand or into a "peace of mind" religion on the other. Nevertheless, the "main line" of Protestant thought and life has been driven to explore its Christian roots and to distinguish more carefully the relationship between our faith and our social responsibility. There has been a continuing search for a stable foundation, not so much to inspire a static social order or to return to some

(Continued on page 30)

Dr. Klemme, E and R clergyman, is associate director of the Council for Christian Social Action. This is the first in a series of articles on the Call to Christian Action in Society now being discussed in churches, synods and conferences before being presented to the General Synod of the United Church of Christ at Oberlin, Ohio.

Proposed New Statement of Faith

To be presented to the General Synod at Oberlin, July 5-9, 1959

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ
and our Father, to whose deeds we gladly testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save his people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us,
shared our common lot,
conquered sin and death,
and reconciled the world to himself.

He bestows upon us his Holy Spirit
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises, to all who trust him,
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him! Amen.

TOWARD A NEW STATEMENT OF FAITH

The Commission to Prepare a Statement of Faith includes (E and R): Elmer J. F. Arndt, Edward W. Brueseke, Bernice A. Buehler, Alfred L. Creager, John P. Dillenberger, Louis H. Gunnemann, Robert G. Herrmann, Frederick L. Herzog, Beatrice M. Weaver McConnell, Allen O. Miller, Robert V. Moss Jr., John L. Schmidt, Morris D. Slifer, Bela Vassady.
(CC) John C. Bennett, Mrs. W. Bayard Buckham, Loring D. Chase, Nels F. S. Ferré, L. K. Hall, Roger Hazelton, Douglas Horton, Walter Marshall Horton, Ralph D. Hyslop, Mrs. Mary Ely Lyman, Edward F. Manthei, Richard R. Niebuhr, Oliver Powell, Helen Huntington Smith, Daniel D. Williams.

LORING D. CHASE

THE ENGINES of the 10:00 o'clock plane at the loading gate below spluttered into a roar. The shriek of a jet plane rising into the darkness cut through the plate glass and the drawn curtains of the big conference room. No one sitting around the square of tables paid the least attention for by now these noises were as much a part of the background as the paint on the walls.

Forthright Language

Instead, all attention was focused on a tall, intense young man who was reading aloud from a single page of his own handwriting: "We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify . . ."

As Prof. Roger L. Shinn of Vanderbilt University Divinity School continued to read, the people listening relaxed. They were deeply moved. Dr. Shinn was speaking for them. They felt he was speaking for the whole United Church of Christ. Perhaps a word here and a phrase there would need changing, but the Commission to Prepare a Statement of Faith for the United Church of Christ—for that's what this group was—could sleep on what they'd heard and go to work next day on the final wording of their statement. The major work had been done and done in forthright, fresh language in a way that brought the timeless word of the eternal gospel face to face with the concerns of the twentieth century.

This was the third meeting of the Commission to Prepare a Statement of Faith, a group of thirty men and women —theologians, scholars, ministers and laymen—drawn equally from the Congregational Christian churches and the Evangelical and Reformed Church. From California and from Massachusetts, from Wisconsin and from Tennessee they had flown in for a two-day meeting (January 22-23, 1959) at the Greater Pittsburgh Airport Hotel—a most efficient arrangement.

Their first meeting was held in October 1957. As preliminary homework the commission members had read widely in *The Creeds of Christendom*, the three-volume work of Philip Schaff, that great nineteenth-century scholar and historian of the German Reformed Church. To open the meeting, commission members of special competence presented historical studies of the statements of faith that had come out of the two branches of Protestantism represented in the United Church of Christ.

Basic to the Congregational tradition (and this is a fundamental E and R attitude as well), said Prof. Walter Marshall Horton, is the insistence that creeds be regarded as "testimonies not tests" of faith. The classic expression of this conviction is the Savoy Declaration of 1658, in which the English Congregationalists asserted: "The Spirit of Christ is in himself too free, great and generous a Spirit, to suffer himself to be used by any human arm, to whip men into belief; he drives not, but gently leads into all truth, and persuades men to dwell in the tents of like precious Faith; which would lose of its preciousness and value, if that sparkle of freeness shone not in it."

Historic Statements

Prof. Shinn and the commission's wise and competent chairman, Prof. Elmer J. F. Arndt of Eden Theological Seminary, outlined the background and the meaning of the great German Protestant statements: Luther's Catechism and the Augsburg Confession, and the Heidelberg Catechism of the Reformed

Prof. Elmer J. F. Arndt, commission chairman, "worked with fairness, tact and skill." Here he presides in conference room of the Greater Pittsburgh Airport Hotel.

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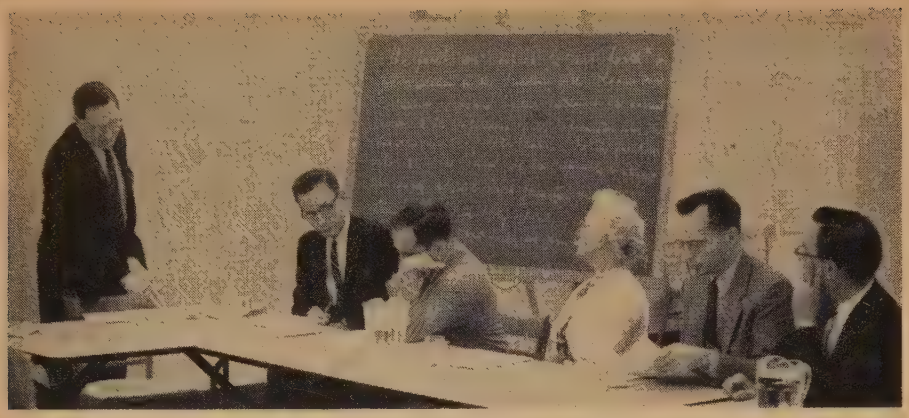


Subcommittees, such as the one above led by Prof. John C. Bennett, studied component paragraphs of a tentative draft submitted by the executive committee.

Church in Germany, compiled in 1562.

The commission also studied contemporary statements of faith, written in response to a variety of situations, such as the Barmen Declaration of the German Protestant churches, which was drawn up as a protest against the Nazi effort to substitute the state concept of race and blood for Christian doctrine; the Batak Creed of an ethnic group of Christians in Sumatra, which expressly directs Christians not to call God "grandpa" and forbids palmistry and fortune tellers, thus reflecting certain local problems. Yet the substance of the Batak Creed is centrally Christian and solidly buttressed with Scripture.

Lively Discussion

The creeds of the United Church of Canada and the Church of South India, which also arose out of church unions between denominations of diverse background, were of course studied with particular interest.

As the members of the commission became acquainted with one another, lively discussion flowed around the conference tables, at meals, on the escalators and in the corridors. It soon became clear that everyone had come determined that the new Statement of Faith should be expressed in language that was fresh and clear and comprehensible to Christians generally and that the statement should reflect an awareness of the tensions and perplexities of the twentieth century even as the Apostles' Creed and the Nicene Creed reflected the conflicts of earlier centuries. Yet they insisted that however contemporary the new Statement of Faith might be in language and in posture, it must be thoroughly Christian and deeply rooted in the Bible.

Oberlin theologian Walter Marshall Horton called the discussions "soup stock" and California laywoman Mrs. W. Bayard Buckham rejoined: "My concern is that it shall not jell in any form too soon."

At the end of the first meeting each member of the commission had received a bibliography for further study and took upon himself the task of writing a statement of faith. Twenty-three such statements varying in length from a single paragraph to three pages were submitted and circulated anonymously among the commission members before the second meeting.

Last May (1958) the executive committee of the commission, composed of Chairman Arndt, Vice Chairman Douglas Horton and Secretaries Robert V. Moss and Loring D. Chase, arrived in Pittsburgh a day early to prepare an analysis of the many statements and to hammer out an agenda for the commission's second meeting.

After their long and lively preliminary session, the executive committee greeted the full commission with a tentative draft of a statement submitted as a basis for discussion. The invitation to pull the statement apart was enthusiastically accepted by the commission, which was now augmented by the presence of Dr. Walter Sykes, a perceptive and helpful fraternal observer from the Disciples of Christ.

The afternoon was spent in a general discussion of the first sentences of the proposed draft. Questions such as these were tossed about: How do you express the idea of God the Creator in a sentence without having it run to a paragraph, using language traditional enough to evoke a positive response in a service of worship, but without repeating the ancient creeds which we already have? The ancient creeds say very little about the nature and predicament of man. Should the new statement say something specific about the human situation?

In the evening the group proceeded a little more rapidly under Chairman Arndt's suggestion that "We . . . limit ourselves to raising concerns without trying to settle all of the issues involved."

Plenty of concerns were raised: How should we speak of the Scriptures and how should we relate our statement of Christian faith to the Old Testament? Can the statement be built with a logical framework of Father, Son and Holy Spirit and at the same time be a chronological account of "the mighty acts of God"?

Here layman L. K. Hall of Kent, Conn., a consistently helpful member of the commission, said: "I hope that we can look at it not only from the standpoint of logical reasons but from the point of whether or not it communicates an additional element of truth to the rank-and-file members of the church on whose behalf we are doing our work. Unless it is a source of enlightenment, it would seem to fail."

Significant Choices

Do we say that in Jesus Christ "God shares our human condition," that he "shares our human concerns," that he "shares our human nature," that he "shares our human situation," that he "shares our lostness"? Or is "share" a word too overworked in our day? Shall we say that "he took upon himself our human condition"?

Members put a question mark in the margin and moved on down the page, working late into the night.

Next morning the commission was divided into four groups, each assigned a paragraph of the draft statement to redraft. When the full commission reassembled, these paragraphs were put on the blackboard and the threshing and winnowing of ideas and words continued.

As the time for adjournment drew near, the chairman announced that four or so members would be asked to prepare particular statements in the light of our intensive discussions and that

(Continued on page 30)

Dr. Chase is minister of the CC church in New Canaan, Conn. and served as co-secretary of the Commission to Prepare a Statement of Faith. Photos are by courtesy of the author.

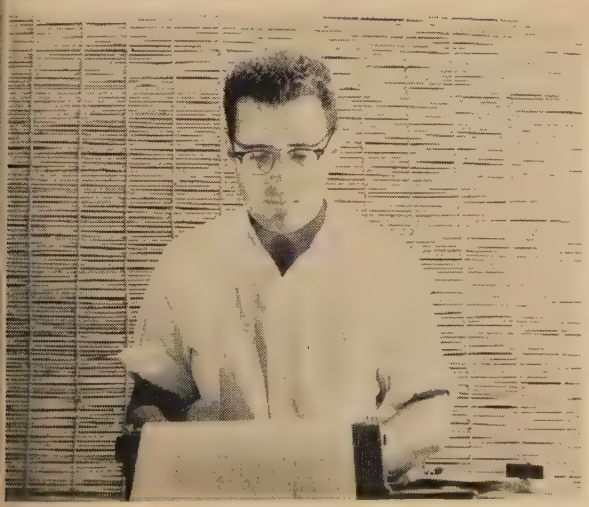
Robin White and Indian girl adopted by his parents.

Meet a Harper prize-winning novelist . . .

BLAISE LEVAI

MEET ROBIN WHITE, 33-year-old novelist who was recently awarded the $10,000 first prize in the Harper Novel Contest for his second novel, *Elephant Hill.* The son of American Board missionaries, Robin was born in India. After graduating from high school in India, he attended Yale University.

Over thirty of Mr. White's short stories, embodying many of his own childhood experiences in India, have been published. His first novel, *House of Many Rooms,* is a collection of his recent short stories. Each chapter representing a room is a different aspect of life in the old-fashioned missionary bungalow. Each room becomes an incident in the lives of the Fisher family. In one way or another, all his stories interpret with quiet realism the human side of life in India, giving the reader a deeper insight in understanding the lives of ordinary people. Although Robin White is quick to warn the reader not to look for meanings, there are nevertheless many levels of meaning that emerge from his vivid pictures of Indian characters.



Mr. White and the tool of his trade—his typewriter—at work on his second novel, Elephant Hill, *in India.*

Aaron, for example, in *House of Many Rooms,* tries to become a Hindu *sanyasi* (holy man). He did all that was required—sitting cross-legged on a reed mat in the square, wearing a cheap loin cloth and placing his palms in his lap. After three months, Aaron realized that no matter how much a Westerner tries to identify, he can never become an Indian.

There is much truth in the words of Samuel, Aaron's brother: "I wondered how it must have been for him out there alone night after night, fighting for something that could never really be his because he was only born in the East, and not of it."

Asked whether his son came close in using biographical material in his novels, the Rev. Emmons E. White, an authority on Indian music, grinned and replied: "Sometimes too close." Mr. and Mrs. Emmons White went to India under the auspices of the American Board in 1917, serving first in the Madura Mission and recently at Union Theological Seminary in Pasumalai. They returned home in 1958.

Prof. Levai is chairman of the department of English at Northwestern College in Orange City, Iowa. Photos are by the author.

A quick look at Puert

What twenty United Church mem

DROPPING suddenly out of the blue onto the beautiful island of Puerto Rico and then hurrying from one spot to another for two short weeks might give some people the idea that they had become experts about that commonwealth.

But two weeks simply whet our appetites to learn more, to stay longer and to be involved in the life of our fellow citizens there. We know that we are far from being experts—the twenty members of the United Church of Christ who made the special "Tour with a purpose" recently—but we do have some impressions that may be of interest.

Unsurpassed Hospitality

The natural beauty of the island overwhelmed us. Quickly we realized that beauty is not only in places or things but also in people. Everywhere the response and the greeting were the same: broad smiles, happy laughter, a genuine warmth of welcome, a hospitality unsurpassed!

We were greatly impressed with the progress on the island. Wherever we turned there were new homes, new schools, new factories—a look of newness. But for this we would have been depressed by the poverty, the horrible slums, the ill-clothed people and the many problems that appear insurmountable. These have not faded from our memories. The only comforting thought is that the commonwealth is also aware of these problems and is working heroically to solve them.

Our missionary work on the island especially interested us. The quiet and penetrating way in which Yuquiyú ("Good Spirit") Rural Life Center has reached out to touch the lives of so many; Ryder Hospital with its ministry of healing; the social service program under Ryder's direction, which extends into the back country—these all caught our attention and won our admiration.

We were impressed by the ministry of our churches, too—those struggling in the new housing areas, the tiny ones in the rural sections with more people than they can accommodate and the large ones in the crowded cities. We were startled by the degree of stewardship of our church people in Puerto Rico, shaming us when we made silent comparisons with what we at home, who are infinitely more blessed, do with our time and treasure. Great progress is being made in the church life of Puerto Rico.

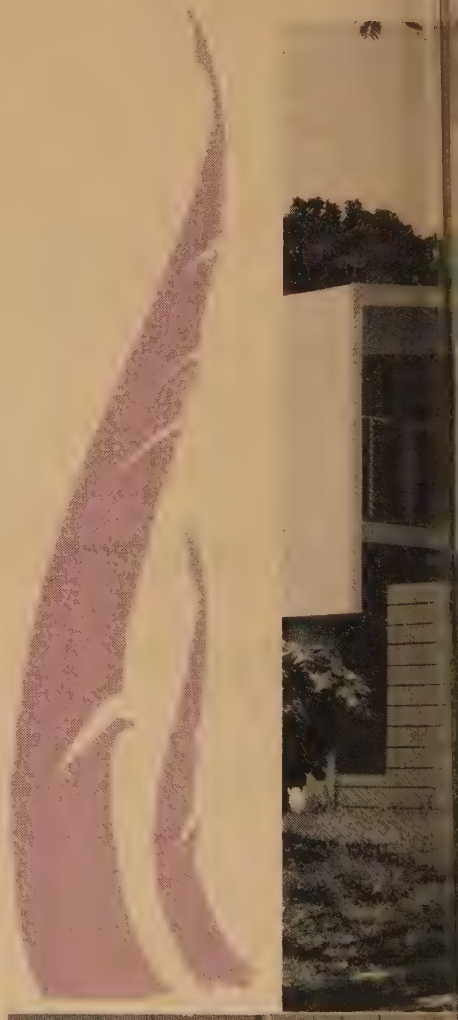
We were amazed, too, by the outstanding people we met in industry, education and government as well as others who are taking their places in community leadership. We were proud of the public-school teachers in one of our churches who volunteered to enter full-time church-school teaching rather than be on the public-school's payroll. We learned of the sacrificial struggles that are part and parcel of the growth of the Union Theological Seminary in Rio Piedras, supported by five Protestant denominations, which in time will match many of our seminaries elsewhere.

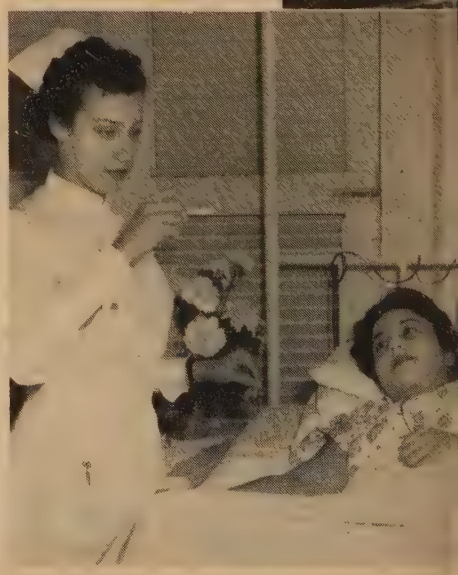
What impressed us most, perhaps, was the work yet to be done. The question we asked ourselves was: Who is going to do everything that has to be done in the churches, in the hospital, in our church schools, in our rural life center, in the seminary? We saw the need for a virile church to meet the demands of the new society evolving there and to help raise the standard of living. There is a distinct place in Puerto Rico today for churches of freedom, faith and fellowship such as we have fostered.

We were deeply moved by what has been done by people committed to the cause of Christ and his kingdom. It is true that the people of Puerto Rico need shoes, clothing, jobs, houses. But more than these they need the faith to continue "Operation Bootstrap," as their modernizing program has been called, and they need the encouragement of other Americans who believe in them.

The tour was a great journey into the hearts and minds and spirits of our fellowmen, our brothers in Christ in Puerto Rico. We wish more of our church members would make it!

Mr. deSousa is minister for men and missions of the Connecticut Conference of Congregational Christian Churches. Photos by Toge Fujihira courtesy of Dr. Walter C. Giersbach, director of tour.





Ryder Hospital at Humacao is greatly appreciated for its healing ministry.

ico

JOHN R. DESOUSA

on their recent two-week tour of the island

Visitors leave modern administration building of Union Theological Seminary, which is supported by five Protestant denominations.

The islanders' fondness for music is put to good use by the church choir.

Ambitious Puerto Rican young people are using records to help them learn conversational English.

On the Frontier of Religious TV

EVERETT C. PARKER

PROTESTANT religious television broadcasting is showing encouraging signs of maturity this season in programs being presented by the National Council of Churches on its series, "Frontiers of Faith," over the National Broadcasting Company network.

"Frontiers of Faith" is one of the denizens of what is so aptly and satirically dubbed "the intellectual ghetto" by workers in television—Sunday afternoons from 1:00 to 6:00 P.M. Into these five short hours the three television networks have crammed almost all the programs that deal in anything other than the empty entertainment and the "hard sell" that are the hallmarks of American TV. Here are to be found such distinguished programs as "Omnibus," with its stimulating experiments with television as a form of art; "Wisdom," the intellectually exciting half-hour that offers such masterpieces as Edith Hamilton's conversation on the meaning of Greek thought; "The Last Word," which features Bergan Evans' urbane, witty dissection of our language; "The Open Mind"; "Face the Nation"; "The World of Ideas"; and Edward R. Murrow's "Small World." "Frontiers of Faith" this year is a worthy companion of these sojourners on the frontiers of mind and culture.

Current programs have been planned to throw light on the theme of reconciliation. They are dealing with ultimate questions of the Christian faith that center on the right of society, no matter how unworthy, to renew itself.

Programs to watch for are: "The meaning of Christian higher education," April 12, a discussion featuring Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, and the Rev. Thayer A. Greene, minister of the Congregational Christian church in Amherst, Mass. On April 26 the subject will be "Reconciliation and racial integration" with Herman H. Long, secretary for race relations of the CC Board of Home Missions, leading the discussion.

Another highlight of the season will be a concert of modern music on Easter Sunday. An Easter cantata by Alan Hovaness, a contemporary work by Alice Parker, "Now the Glad Heart," and Lou Harrison's "Sanctus and Agnus Dei" will be presented. William Jonson will conduct a twenty-four-piece orchestra and chorus of twenty-two voices.

A scene from "This Prisoner Barabbas."

The seven Sundays from June 14 through July 26 will be occasions for an exciting experimental series of discussion programs on the application of the Christian conscience to the fundamental premises of modern culture.

Dr. Robert W. Spike, general secretary for program of the CC Board of Home Missions, originated the program idea and will have general supervision of the series. He is assisted by a committee of prominent theologians and educators headed by Dr. Julian N. Hartt, professor of philosophical theology at Yale University Divinity School. The Rev. C. Kilmer Myers of Trinity Episcopal Parish in New York City and well-known worker with lower East Side "slum youth" will be the principal panelist. Robert Lewis Shayon, television critic for the *Saturday Review*, has been invited to moderate the series.

The United Church of Christ is deeply involved in the "Frontiers of Faith" series. Carl W. Klein, director of the E and R Department of United Promotion, and this writer serve on the committee of the National Council's Broadcasting and Film Commission that plans the programs and also has direct oversight of the production of twelve of the twenty-four programs being presented this season by the National Council.

The program has a budget of $75,000—modest considering television costs—for the twenty-four programs. NBC contributes studios, sets, camera crew, a director and a producer. The NBC affiliated stations contribute time for the broadcasts. John Gunn of the Broadcasting and Film Commission staff is in charge of production for the National Council, Doris Ann is the NBC producer and Martin Hoad, the director.

Our fellowship is providing $20,000 toward this year's budget for the series. Equal sums are contributed by the United Presbyterian Church in the U.S.A. and the United Lutheran Church. The remainder is provided by other denominations that are members of the Broadcasting and Film Commission.

NBC provides fifty-two half-hours a year for religious broadcasting. The Roman Catholics have sixteen weeks, the Jews eight and Protestant denominations not affiliated with the National Council four. The series won the Sylvania Award in 1958 for the best religious series in America. The presentation was made to NBC and the three major participating faith groups.

"Frontiers of Faith" is aired on Sunday at 1:30 P.M. EST during the fall, winter and spring months and at 5:00 P.M. EDST in June, July and August. It is currently being carried by 108 NBC stations in the largest cities in the country, but there are still about eleven stations of the network that are not booking the series.

"Frontiers of Faith" needs the help of every church and church member to keep its present outlets and gain new ones. Stations will carry the program if enough people contact local program directors and urge them to schedule it. Councils of churches and ministerial associations can also approach local stations on behalf of all the churches. But the most effective way of assuring good station coverage is for a large and concerned body of viewers, through letters and personal calls, to thank the stations for carrying individual programs after they have been aired. Publicity for the series in church bulletins, newspapers and by word of mouth is also essential.

Dr. Parker is director of the Office of Communication for the United Church of Christ. Photo is by courtesy of the author.

Lenten Meditation: IV

"DOST THOU WASH MY FEET?"

BOYNTON MERRILL

"Dost thou wash my feet?" These words, read within the framework of our own contemporary Western way of living, do sound strange. They are almost embarrassingly incongruous. They mean little or nothing. We have to remember that they were spoken sixty generations ago and in an environment completely unlike our own.

Ordinary Men

When this simple question of protest was spoken by Peter to Jesus in the Upper Room, men did not travel in cars nor did they walk on concrete pavements. Chariots, horses, donkeys were only for the rich and the military, and the disciples were not rich, nor were any of them officers in Rome's army of occupation. So, like all other ordinary men, wherever they went they walked. And they walked—except when they were in large cities—through the heat and in the dry dust along pathways beaten down by the feet of many centuries into the brown, dusty earth.

From the little town of Bethany to Jerusalem was not a long distance, but their feet must certainly have been dusty when they reached the Upper Room. They were travel-stained.

This was the usual condition of arriving guests. Custom, courtesy and comfort all required that any thoughtful host would place near the door of his house or of the guest room a pitcher of water, a proper bowl and fresh towel. In homes of means or on special occasions there would also be a servant or a slave who would kneel to perform this hospitable act of cooling and cleansing for the arriving guests. This is the background of this simple but moving incident of Jesus' kneeling to wash the dust from the feet of his followers.

There is one more fact that must be remembered if this scene is to be understood and if Jesus' way of teaching, not only with words but by deeds, is to be appreciated. Not only were the disciples' feet soiled by the dust of the way they had come but their hearts, too, and their tongues and their heads were hardly ready for this feast of loving brotherhood. Only an hour before as they had come down into the city there had been a dispute among them as to which one of them would be chief and greatest in the kingdom which they still believed Jesus would soon found. Thoughts of greatness were in their heads. Hopes of being in positions of leadership were rampant.

Their words were hot and far from brotherly but there was nothing new in this. More than once Jesus had had to rebuke their pride and this desire to be "first." This ambition to be chief, stained with jealousy, had been one of the very human marks of this little company. So they came into the Upper Room, not only with the heat and dust of the road on their feet; they came, too, with the heat of an unbrotherly argument on their lips.

And because these thoughts of greatness were in their heads their stiff pride would not let any one of them bend his knee to perform for the others—in the absence of a servant—this simple but lowly act of cleansing. They ignored the clear water, the bowl and the towel. They sat down on the floor in a circle to eat. Crossed beneath them were their travel-stained feet, and within them their hearts were stained with unworthy argument.

Dr. Merrill is minister of First Congregational Church, Columbus, Ohio. This series of Lenten meditations, says Dr. Merrill, is "built around questions asked of, by or about Jesus."

The symbol is a combination of the cross and crown—the cross reminding us of Christ's death and the crown symbolizing life after death.

The story, as John tells it, of what Jesus then did will bear repetition. John was at heart a poet and whatever he said he said beautifully. The chief mark of a poet is probably not that he writes in certain rhymes and cadences but that he sees far more deeply than other men see. John alone reports this incident. He meditated upon the act and saw in it an extraordinary significance. And he tells the moving story beautifully.

Cleansed Disciples

John gives us this glimpse of Jesus who knew that the disciples' hearts were still hot with the bickering, that their feet were still soiled with the dust and that their knees were too stiff with pride to bend. The story runs something like this:

"Jesus, knowing that he was come from God, and went to God, riseth from supper, and laid aside his garments and took a towel and girded himself and he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. And he cometh to Simon Peter and Peter saith unto him, 'Lord, dost thou wash my feet? Thou shalt never wash my feet.'

"And Jesus answereth him, 'If I wash thee not, thou hast no part with me.' And Peter saith, 'Lord, not my feet only, but also my hands and my head.' And Jesus answered, 'You are clean, Peter, you need only that your feet be cleansed.'

"And after he had finished he took his garments and sat down. 'Ye call me Lord and Master and ye say well, for so I am: if I, who am your leader, have washed your feet ye also ought to wash one another's feet. I have given you an example.' "

Thus he rebuked their pride—not by words so much as by a deed of lowly

Continued on next page ▸

selflessness. He, their Lord, quietly became their servant. He did a thing that courtesy and comfort required doing. He made their travel-stained feet clean from the dust of the road. He, who stood head and shoulders above them all, was quite content to kneel at the feet of all. He who knew that he came from God and went to God was not above washing away the travel stains of earth.

Eloquent Language

They received grace and goodness at his hands. Hands that were to break the bread were quite willing to become soiled with dust that their feet might be clean and their hearts be brought to see how ugly is this sort of pride. Hands that were to be wet with his own blood on the cross before that same hour on Friday were on this Thursday night wet with the soiled water in the bowl.

The lesson is obvious and calls for no stressing. But there are two things that I would underline. First: action—particularly selfless, loving action—speaks far more loudly and is far more difficult to forget than words. Men remember far better what they see than what they hear. This is true even of the wonderful teachings of Jesus. Many times Jesus had told them that if one would be loved he must be willing to be last. But they did not comprehend his words. They had brushed them aside and continued to be jealous and argumentative even up to the very last evening of their fellowship and into the last hours of his life on earth.

Now he spoke to them in the most eloquent language of all—the language of a simple, selfless, loving act. Thus it has come about that Christlike humility, love for the brethren, selfless service done in Christ's name for others has become one of the distinguishing marks of the church and of the true followers of our Lord.

Leper asylums, schools, colleges, orphanages have been built by the scores under the sign of his cross and are spread throughout all the world. Thousands of hospitals where loving service and tender care are given, not only out of pity and concern for the ill and helpless, but definitely in Christ's name and in his spirit have been established. Shelters for the hopelessly poor, refuge for the homeless—all these things have been erected and other uncountable deeds of selfless love have been performed because Christ let the warm rays of his love fall on the seeds of pity and service, which do lie, although too often dormant, in men's hearts.

I hear men scolding—men in places of wide influence and men of great wealth—because America out of her vast riches has been giving a small percentage of her plenty to the distressed, the hungry and dying on the other side of the world. When I hear their bitter, selfish words I find myself wondering if they have ever really been in a Christian church, if they have ever understood what they have heard there, if they know that Christ came to teach men to be kind and generous.

Jesus has given us an example. How hard we find it. How little we care to follow it. Do you remember Portia's words: "How far that little candle throws his beams! So shines a good deed in a naughty world"? Thus it is this "good deed" of Jesus has flung its beams into this tragic, often evil, world.

And second, this: we too, as did the disciples, get travel-stained. We too get soiled by life's give-and-take and we can be far from presentable, both within and without. But they were not utterly soiled nor are we. Jesus knew that Peter's love for him and his disciples' love for him were clean and true and deep. It was only human weakness that had tripped them.

Not one of us is bad through and through. We start the day with clean hearts and with the best of motives. We start out, as did the twelve from Bethany, clean in intent and purpose. But we have not gone far on the day's journey before we begin to get soiled with the dust, perhaps, of impatience. Hasty, unkind words slip out. Selfishness lays its stain upon us. Weariness undermines our good resolves.

It seldom occurs to us to remember that we are Christians and that that ought to make a very real difference in the way we speak and act as we go through an ordinary day. But, no, we forget and so we argue. We set our hearts on "chief seats" and that may only mean that we are stubbornly determined to have our own way. We let some vexation loom too high. We nurse some slight and get full of self-pity. We speak harshly. We act unfairly. We decline to do the gracious, generous thing. So we spoil the day or hour for someone else and also for ourselves.

Loving Concern

Yes, we too get travel-stained! This can and does make us quite unworthy, quite unpresentable, quite unfit to sit down and be our best selves. We need to use the water and basin and towel, but we are too stubborn. We cannot admit that we are at fault and we are too proud to do anything about it. So we go on through the day and come to its close with the dust still on us.

We need to let the spirit of Christ take over. We need to check our pride at the door of each new hour. It could turn out to be for us an Upper Room. We will do well to gird ourselves with humility, to pour the water of loving concern for others and of respect for ourselves, and to find ways of doing some kindness that will wash away the heat of selfish pride and the hurt and the dust of the day's travel.

"Wash my head and my hands, also, Lord," cried the shamed Peter. "No, Peter, at heart you are clean; you love me and you love these others, but you do need to be cleansed of the dust of the road." And so he washed Peter's feet and he dried them with the towel wherewith he was girded.

They'll Need To Be Briefed

MARETA F. KAHLENBERG

Nobody can predict how many new members will join our churches this Easter. But it is safe to say there will be thousands of alert people who have never joined a church coming into the fellowship—and there will be those from other communions who have decided to make your church theirs.

Only a few will have much knowledge of the United Church of Christ. They should be made to feel at ease not only in the local church they have joined but in the greater fellowship of which they are to be members. My proposal is that your church give all new members an introductory subscription to *United Church Herald* at our special rate. When they join at Easter, put the *Herald* immediately into their hands.

Your church can surely afford to spend $2 as an investment for the months and years ahead. See page 40.

Mareta F. (Mrs. George) Kahlenberg of Two Rivers, Wis. is a member of the *Herald* promotional staff.

Building the Church Program

V...THE SCOPE OF EVANGELISM IN THE CHURCH . . .

WILLIAM H. DUDLEY

EVANGELISM is not a department or activity added to the life of the church; it is the life of the church and the gospel. Evangelism is the proclamation of God's saving and reconciling act in Christ.

God's Purpose

The entire life of the church is evangelistic if it is authentically Christian. Preaching and worship are a summons to engage in God's purpose. The end of Christian education is to make disciples so that people of all ages may find life in Christ. Social action is witnessing in Christ that the world may be reconciled to God's purpose. Stewardship is growth in the dedication of all of life to Christ so that his mission may be fulfilled locally, throughout the community and to the ends of the earth.

Every member of the body of Christ is an evangelist. We are evangelists in our daily work, as parents, citizens and churchmen. We are evangelists when we share Christ's concern for human need wherever and however it exists. We are evangelists when we grow and help others grow in awareness of God's will and purpose. This is the measure of an effective evangelism and not the publicity and statistics of the professional campaigner.

Responsibility for the evangelistic concern in the local church falls primarily on the minister and boards of deacons and deaconesses, and thence on every board, committee and individual member. First it raises the question: Is the worship and message of the church evangelistic in character calling men to share life with the God who has made himself known in Jesus Christ? Do the boards and committees of Christian education, social action, stewardship and missionary education communicate a sense of the mission of the church and the need for the enlistment of the whole church family?

Evangelism transforms the life of the church. It exalts the offering as the act through which the worshiper commits himself and discovers his acceptance in God's love and purpose. It transforms the sermon from a trivial and often saccharine message to the good news of the kingdom. It changes the parish paper from a coming-events bulletin purveying statistical assurances of institutional success, or vain pleadings for better attendance, to an account of how the ministries of the body of Christ are at work in life and in the world. Then it bids one share in this ministry.

Evangelism converts Christian education from a sentimental, busy, moralistic program to the communication of our "at-homeness" in God's world and growing involvement in his reconciling purpose. Evangelism saves social action from the peril of "do goodism" to sharing in God's concern for that which is of supreme value to him. Evangelism puts meaning and joy (also time, talent and treasure) into our giving. It changes "visitation evangelism" from a program to secure more members to reduce the average per capita expense of maintaining the institution, to bringing people into the redemptive experience of the church.

Evangelism calls youth into the service of the church. It exalts Christian vocation. It sends forth missionaries and evangelists. It calls up laymen who are willing to bear Christian witness by bringing others into the church. It creates a holy unrest and concern for "fringe members" who evidence no interest beyond being on the church roll. It asks penetrating questions about the meaning of church membership and the adequate preparation of new members. It demands opportunities for spiritual growth in small groups of "the concerned." It creates "prayer cells," Bible study and study groups.

Significant Part

It appraises the spiritual life and growth of the whole church with constructive intent. It prays for the sick and assists those in need. It challenges the validity of church organizations and activities unrelated to the life of the church but parasitically living off the body of the church. It assures that the life of the church will remain open and free so that all those who are interested and concerned may play a significant part in its ministries.

In short, evangelism includes the whole life of the church and it seeks to understand and interpret the world in the light of the gospel of Christ. It calls men to find life in the acceptance of God's meaning, love and ultimate purpose in Jesus Christ. So life is renewed, strengthened and enlisted in God's purpose of reconciling creation to himself.

In building the program of evangelism in the local church and soliciting the participation and support of its members, the board of deacons or the committee on evangelism may well study the lively and thought-provoking book, *Under the Steeple,* written by Gabriel and Dorothy Fackre, one of our E and R ministers in Pennsylvania and his wife. This book, published by Abingdon Press for $2, may be secured either from Eden-Heidelberg Bookstores or Pilgrim Press Bookstores.

Mr. Dudley, minister of First Congregational Church in Cuyahoga Falls, Ohio, is chairman of the evangelism committee of the Ohio Congregational Christian Conference.

This article is the fifth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

UNITED STATES CHINA POLICY

The following statement was approved by the Council for Christian Social Action and is recommended for study in churches, synods and conferences.

WE BELIEVE that world order, justice and peace would, under certain conditions, be better served by the inclusion of the People's Republic of China in the United Nations and its recognition by our Government than by continuing the present situation. Among the conditions are: a settlement in Korea and international agreements protecting all the people on Taiwan.

Important Component

The People's Republic of China, the government in effective control of mainland China with its more than 600 million people, is excluded from the United Nations and is not recognized by the Government of the United States. In meetings of the United Nations the United States has played a prominent part in opposing repeated attempts to submit the question of the representation of the People's Republic of China to discussion and vote by the member nations. The only Chinese government represented in the United Nations and recognized by the United States is the Government of the Republic of China whose jurisdiction is limited to Taiwan and some adjacent islands.

This situation involves more than technical diplomatic and political considerations. It is an important component of the whole critical world situation. As Christian citizens, pledged to work for world order, justice and peace, we must ask ourselves if our country's policy in this area should be continued or changed.

We are aware that the aggressive policy of the Peiping Government has not been in accord with acceptable standards of international conduct. Nor can the American people be expected to be indifferent toward internal policies of the regime that deny basic human rights. We take account, also, of the fear that the Communist Government of China may, as a result of admission to the United Nations and recognition by the United States, gain some prestige among the free peoples of Asia. We make no claim that such membership and recognition will, of themselves, bring about desirable changes in the international conduct of the People's Republic of China.

> In the preparation and adoption of this statement the Council for Christian Social Action tried to take into account all the relevant arguments, *pro* and *con*. To help our churches give the question the same careful consideration a packet entitled "United States Policy Toward China" has been prepared. Orders may be sent to the Cleveland or New York office. The price is fifty cents.

We take for granted that diplomatic recognition of the People's Republic of China will not carry any implication of approval of the regime, any more than approval is implied in United States recognition of a number of other governments.

Among the considerations that seem to us to call for a change in United States policy are the following:

1. All independent nations should, we believe, be represented in the United Nations as members, providing they accept the Charter requirements. The Government of the Republic of China, now on Taiwan, cannot represent the views and policies of mainland China. It can hardly be expected that United Nations discussion of disputes in which China is involved will be given consideration by China if the nation may not be heard through its own representative. If, in achieving world order, our main reliance is to be on discussion, persuasion and adjustment, exposure to criticism and appeal and opportunity for each nation to state its own case in a representative international organization are vitally important.

2. Crucially important negotiations for the control and reduction of arms, for an inspection system to supervise the ending of nuclear weapons testing and for warnings against surprise attack cannot be carried to successful conclusion without the participation of all the great powers, of which China is one.

3. Aside from difficulties caused by specifically Communist policies, some Asian governments and many of the people of China may well interpret our policy of exclusion as a contemporary expression of a much older habit of assumed racial and national superiority.

4. We do not believe that the present United States China policy is the best way to promote freedom and democracy in Asia. In the uncommitted countries this policy is widely believed to put too much emphasis on military power and to constitute Western intervention in the domestic affairs of Asian countries. United States influence on behalf of democracy should depend on strong support of non-Communist countries, such as India, and on demonstration of our opposition to colonialism, racialism and war.

New Approaches

5. Nonrecognition by our Government keeps Americans in ignorance of what is going on in China. Chinese Christians are cut off from association with the churches of the United States. We believe, as a matter of general and fundamental policy, in encouraging the greatest possible degree of communication between the world's peoples, however sharp their political and cultural differences. The travel and cultural exchange that the United States encourages in the case of other Communist countries is, under present policy, made impossible in the case of China. Permission to United States newspaper and magazine correspondents to report from China should be a first step in establishing communication.

It is our conviction that the changes here recommended do not mean any lessening of vigilance or of concern for the freedom and security of non-Communist nations. World peace and justice will not be served by appeasement. But neither are they served by policies that limit our freedom to respond to changing situations and to test new approaches to the settlement of controversies.

LAITY MEET TO DISCUSS THEIR ROLE IN THE CHURCH

Laity of many denominations met recently at Seabury House in Greenwich, Conn.

TEN CONGREGATIONAL Christian and Evangelical and Reformed church members were among the forty-four representatives from nine denominations invited by the Committee on Cooperation of Men and Women in Church and Society of the National Council of Churches to a recent consultation at Seabury House in Greenwich, Conn.

We were asked to discuss this very important question: "How can we revitalize the church through the laity?" Similar consultations, sponsored by the World Council of Churches, have been held in Europe during the last two summers.

At Seabury House there were teachers, clergymen and executives of the World Council, the National Council and various denominations, together with officers of United Church Women, United Church Men and other groups particularly concerned with understanding the nature of the church and the role of the laity.

Contemporary Considerations

Members of the Evangelical and Reformed Church were Mrs. David D. Baker, Judge Louis M. Hammerschmidt, Mrs. Ralph Holland, the Rev. J. Kenneth Kohler and Florence Partridge. Congregational Christians were Mrs. W. B. Williams, Mrs. William Rockwell, William E. Peterson, the Rev. Robert Paul and the writer.

Again and again the following questions recurred in our discussions: In what kind of social milieu or setting can the church be the "beloved community"? Is the criticism of our "activism" warranted on the basis that it is not grounded in theological understanding and interpretation?

We discovered that the laity of Protestant churches all over the world are expressing themselves through men's and women's organizations, through holding church offices and by means of their stewardship of time, talents and treasure. In addition they gather into groups according to their vocations to discuss how they can witness as Christians—each in his own particular field of work. They gather in huge assemblies of preaching and concern, the best known, perhaps, being the German *Kirchentag*. They are active in joint men's and women's endeavors, in Bible classes of many kinds and in leadership training courses. They go on mission study tours and take part in all sorts of people-to-people projects across national, racial and denominational lines. The Seabury consultation certainly helped us to see where we in the United States fit into this experimentation.

Prof. Robert Paul, a British Congregationalist who was formerly associate director of the Ecumenical Institute at Bossey, Switzerland and is now teaching church history at Hartford Seminary, led our Bible study each day, basing his series on the message of reconciliation that is at the heart of the church's ministry. We, the lay members, he said, are gathered into the church to be renewed and then scattered into the world with Christ's message of love and reconciliation, even as the first disciples.

Dean Walter G. Muelder of Boston University School of Theology stimulated the discussion with an address on "The role of the laity in American Protestantism." Margaret Kuhn of the United Presbyterian Church in the U.S.A. and Dr. Roswell P. Barnes, executive secretary of the United States Conference for the World Council of Churches, pointed up those aspects of our changing social scene of significance to the churches of Protestantism.

When we gathered in final discussion groups, which were small enough so that all could participate, the findings showed much less concern with definite projects and action than with how we can be better trained to be effective laymen and laywomen in a church we understand—both biblically and theologically. The Lay School of Theology to be held at Lancaster Seminary in Pennsylvania this next summer *(see* United Church Herald *December 18)* is the kind of experiment we agreed is essential.

Leadership Training

Members of local churches, United Church Women and United Church Men were all urged to explore more possibilities for lay training and leadership, in cooperation with those interested in adult education.

More person-to-person exchanges between countries through more tours *(see* United Church Herald, *February 26, 1959)* and church-sponsored exchange visits were suggested as important in improving international understanding. It was also agreed that Americans going abroad for business firms, government agencies or military service should be briefed by the churches as to how they can be Christian witnesses.

It was felt that special encouragement should be given to all efforts that recognize people as people—regardless of sex, color and race—even though this may require different patterns of lay activity in the churches.

MYRNA BUSCHMEYER

Myrna (Mrs. Fred S.) Buschmeyer, a CC laywoman, is chairman of the Leadership Education Committee of United Church Women. Photo by Town and Country Studio.

NEWS

WITHIN THE UNITE

C. G. RUTENBER JOINS ANDOVER NEWTON STAFF

THE REV. Dr. Culbert G. Rutenber, for the past nineteen years a member of the faculty of the Eastern Baptist Theological Seminary in Philadelphia, Pa., has been called to the 150-year-old Andover Newton Theological School at Newton Centre, Mass.

As the name may suggest, Andover Newton is the result of a merger of two seminaries—one Congregational Christian and the other Baptist. The present-day school is thus the oldest CC theological seminary in the country and one of the oldest Baptist. The dual affiliation of the school is represented in its administrative leadership. Dr. Herbert Gezork, president, is a Baptist and Dr. Roy Pearson, dean, is a Congregational Christian.

Dean Pearson announced the appointment of Dr. Rutenber as professor of social ethics and philosophy of religion.

Dr. Rutenber is widely known as a preacher and lecturer, an author and college chaplain. He is a member of the American Philosophical Society, the Fellowship of Reconciliation and is an associate editor of *Foundations* magazine.

Dr. Rutenber is a graduate of Kenyon College, *summa cum laude,* and a member of Phi Beta Kappa. He received the B.D. degree from Eastern Seminary and did graduate work at the University of Pennsylvania, Edinburgh and Columbia Universities.

He has lectured and preached at many colleges and universities across the country as well as at seminaries and divinity schools. Among his best-known books are the *Doctrine of the Imitation of God in Plato, The Dagger and the Cross, The Price and the Prize.* Articles by Dr. Rutenber have appeared in many religious journals.

BENEVOLENT COMMISSION HONORS PRESIDENT

THE immediate past president of the Commission on Benevolent Institutions of the Evangelical and Reformed Church, the Rev. Dr. Carl J. Scherzer *(left in photo),* chaplain, Protestant Deaconess Hospital, Evansville, Ind., was presented with a silver plate inscribed with his name, by the present president, Victor B. Hauck *(right),* administrator of the Evangelical Children's Home, St. Louis, Mo.

Giving a silver plate to the retiring president in recognition of his services is a custom of the commission, which is composed of administrators of hospitals, of homes for the aged, children, the feeble-minded and epileptics, and of city missions related to the denomination. The presentation shown here took place during the recent annual meeting of the commission held in St. Louis in connection with the yearly meeting of the American Protestant Hospital Association.

The Rev. Louis V. Huber *(center),* director of Fellowship Center, interracial city mission in St. Louis supported by the Evangelical and Reformed churches of the area, was designated president-elect of the commission to begin a two-year term at the end of this year. Mr. Huber is first vice president of the St. Louis Chapter of the National Association of Social Workers and a member of the Missouri Committee for the 1960 White House Conference on Children and Youth.

Dr. Scherzer is the author of *Understanding Christianity, The Church and Healing, Springs of Living Water, Followers of the Way, Meditations for the Sick* and many articles. At the commission's annual meeting he moderated a panel on advances in benevolent work.

W. C. Runder

CHURCHMEN'S BROTHERHOOD RECEIVES NEW MEMBERS

THE Churchmen's Brotherhood chapter at St. Paul Evangelical and Reformed Church, Waterloo, Ill. must have set a record when thirty-six new members were received at a single meeting recently, making this one of the largest chapters in South Illinois Synod.

Louis H. Pieper, president of the chapter, tells how he did it. First he checked the church's membership roll to learn the names of men who had not joined the brotherhood. Then he sent a personal invitation to each non-member asking him to come to the next meeting at which the speaker was to be Clinton Hawkins of St. Louis, former national president of United Church Men. He also invited each man to become a regular member of the Churchmen's Brotherhood. With each letter he included a stamped, self-addressed envelope.

Thirty-six men answered the letter and attended the meeting. As it was "ladies' night" more than 225 members, guests and wives filled the parish house. The photo shows most of the new members together with the Rev. Otto Bassler *(upper right)*, pastor of St. Paul Church and a member of the National Churchmen's Brotherhood board of directors.

TWO UCC SCOUTS WIN TOP HONORS

TWO EXPLORER Scouts from troops sponsored by men's groups of the United Church of Christ were among the twelve scouts selected this year from over the nation to go to Washington, D. C. during the annual observance of Boy Scout Week, February 7-13.

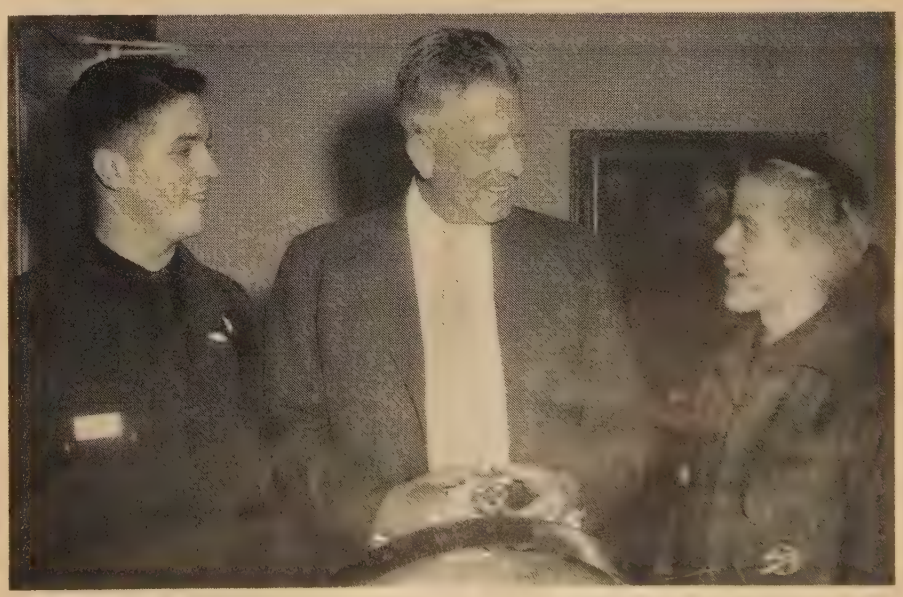
Representing the kind of young men whom scouting takes pleasure in presenting to the public, these scouts paid a personal call on President Eisenhower at the White House, were greeted at the Pentagon by Secretary of Defense Neil H. McElroy *(center, in photo)*, and spent an exciting and fruitful week in their nation's capital.

David White *(left)*, 17, of Fremont, Mich. is an Explorer in Post 138, sponsored by the Laymen's Fellowship of First Congregational Church; Don LaBar *(right)*, 15, is an Eagle and Explorer Scout in Troop 2, sponsored by the men of First Congregational Church of Billings, Mont. David was chosen to represent the scouts of Region VII, embracing Michigan, Wisconsin, Illinois and Indiana. Don represented Region X, which embraces Minnesota, the Dakotas and Montana.

David White, who began as a Cub Scout nine years ago, is president of the Pilgrim Fellowship of Fremont's First Church and is soon to receive the God and Country Award for service in his church. A senior in Fremont High School, he is a member of the student council and is active in football, band and dramatics.

Don LaBar, a sophomore at Billings High School, is on the student council, participates on the track and wrestling teams and is a member of the Latin Club. He received the *Pro Deo et Patria* award also.

Glenn D. Everett



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MINISTERS HOLD PRE-LENTEN STUDY CONFERENCE

Two hundred and fifty ministers from ten states met last month in Springfield, Mass. for the twenty-fourth annual Ministers' Pre-Lenten Study Conference. Held at the historic First Church of Christ (Congregational), the conference was sponsored by the Department of Evangelism of the Congregational Christian Board of Home Missions. Host minister was the Rev. Francis E. Potter. Chairman of the planning committee was the Rev. N. Wesley Haynes, minister of First Congregational Church, Montclair, N. J.

The Rev. Dr. Roy L. Minich, interim secretary for evangelism of the Board of Home Missions, was one of the key speakers. "Unless a minister is afire with zeal, he is not ready to serve his Lord and Master effectively," he told the conference. "There is nothing in this world as exciting as the good news from the lips of a man with a burning heart."

"Almost every minister is zealous for something," Dr. Minich continued. "He may bring great light, but it may not be in the most important areas. . . . The undedicated man should not be a minister. He has no message for the church. He has opinions, often excellent ones. He collects facts, usually interesting ones. But he cannot preach; he has no message."

Another speaker was the Rev. Dr. Samuel H. Miller *(right)*, Harvard Divinity School professor and minister of Old Cambridge Baptist Church, Cambridge, Mass., who called attention to the "new world" in which the minister finds himself today and to the "new man" to whom he must address himself. Dr. Miller said that the man in the pew on Sunday morning differs greatly from his predecessor and that the modern minister must use a different sermon to reach him.

The Rev. Dr. Robert V. Moss Jr. *(center)*, president of the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa., gave a series of Bible expositions. Shown with Dr. Moss and Dr. Miller is the Rev. Donald A. Simpson *(left)*, minister, East Congregational Church, Springfield, Mass.

Springfield Union

Martha Underhill

SOCIAL ACTION WORKSHOPS HELD IN WEST

Markow

Twenty-two regional workshops on social issues were held recently in seven Western states, according to a report from the Rev. F. Nelsen Schlegel of Cleveland, Ohio who, as field secretary for the Council for Christian Social Action of the United Church of Christ, participated in all of them.

In the workshops members of the United Church learned that Christian social action is in part the effort of the church to fulfill its mission by seeking God's will for human relationships as revealed in Jesus Christ.

Most of the workshops were planned by joint Evangelical and Reformed and Congregational Christian committees on Christian social action in the respective synods and conferences. In the Far West and Southwest Mr. Schlegel was accompanied by the Rev. Dr. Julian J. Keiser of Los Angeles, minister for social action and inner-city work of the Congregational Conference of Southern California and the Southwest.

During their visit in Phoenix, Arizona's capital city, Mr. Schlegel and Dr. Keiser interviewed Governor Paul Fannin in his office at the capitol. The photo shows Governor Fannin *(right)* discussing his state's economy with Dr. Keiser *(left)* and Mr. Schlegel.

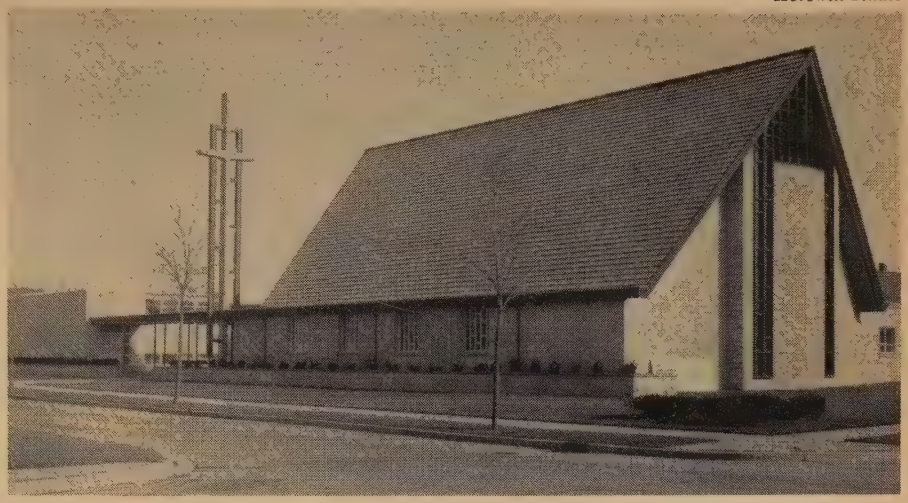
More than one hundred delegates registered for the Phoenix workshop and were welcomed to the city by Mayor Jack Williams. The daily press hailed the workshop as a "significant gathering." Charles W. Pine, a member of the conference committee, presided.

A feature of the day was an address by the Honorable Wesley Bolin, Secretary of State for Arizona and a member of North Congregational Christian Church in Phoenix, where the meeting was held. Mr. Bolin emphasized his belief that the resources of the Christian faith "must be applied to every area of life—including our daily work, our social institutions and our community practices. We have a responsibility," he asserted, "to promote full discussion and thoughtful action on community, national and international issues."

"This is the essence of social action," he continued. "It is the philosophy, too, of enlightened social action groups constructively operating within the framework of our denomination. I salute you, therefore, for your efforts to bridge the gap between Sundays' sermons and the troublesome issues that confront us in many areas of our common life."

MILWAUKEE CHURCH DEDICATES $360,000 STRUCTURE

Horswill Studio



THE NEW church and church-school buildings dedicated earlier this year by Mt. Tabor Evangelical and Reformed Church of Milwaukee, Wis. have won the plaudits of members and friends alike for their beauty of design, convenient arrangements and economy of construction. Erected at a cost of $360,000, the completed buildings are said to compare favorably with many churches costing considerably more.

Included in addition to the sanctuary, which seats 300, are eleven classrooms, all equipped with new furnishings, a church office and pastor's study, choir room, large fellowship hall, kitchen, nursery, lounge and other facilities.

Dr. Frederick W. Schroeder, president of Eden Theological Seminary, Webster Groves, Mo., delivered the dedication sermon on the subject "Strength and beauty in the sanctuary." Dr. Paul C. Kehle, president of South Wisconsin Synod, also participated in this most impressive service.

At a special service of dedication for the education building, Mayor Frank P. Zeidler of Milwaukee and Harold S. Vincent, superintendent of Milwaukee public schools, were the featured speakers. The Rev. Rudolph J. Kalwitz is pastor of the E and R Mt. Tabor Church.

DORCAS SOCIETY OBSERVES 150th BIRTHDAY

ON MARCH 13 the Dorcas Society of the First Church of Christ (Congregational) in Northampton, Mass., celebrated its 150th anniversary with an all-church dinner in the parish hall.

Tradition has it that the society is the oldest continuing group of church women in the state and perhaps in the country. The Dorcas Society began its life in 1809 during First Church's occupancy of "the third meeting house," which was also known as the "Jonathan Edwards Church" because it was in this building—which stood from 1737 to 1812—that Edwards preached during most of his ministry in Northampton.

As the name suggests, the purpose of the Dorcas Society is to do "good works," and at first the members met to sew for the poor of Northampton. Later their concerns broadened to include sewing for and giving money to other projects such as Negro schools in the South after the Civil War and support of home missionary families in the Midwest. The society not only paid a missionary's salary, but they clothed his family. Their zeal is indicated by a note in the minutes at the turn of the century when it was "voted to change missionaries, taking one nearer our own state and with a larger family"!

For more than one hundred years the Dorcas Society was the home missionary branch of the women's work of First Church, but in 1921 it merged with the foreign missionary group. Since then the members have worked for both home and foreign missionary projects. A Dorcas room in the Cooley Dickinson Hospital in Northampton and one in the Bible Training School in Ahmednagar, India were furnished by the society. In 1919, $1000 was given as a scholarship to train native nurses. It was named in honor of Dr. Emma B. Tucker who with her late husband, Dr. Francis F. Tucker, represented First Church in China.

More recently a major interest has been the work of the Rev. and Mrs. Gifford H. Towle of the Vadala Mission in India, who are supported by churches of the Hampshire Association.

The dinner meeting on March 13 was patterned after the 1909 celebration of the Dorcas Society's 100th anniversary. Many ladies came in period costumes to witness a brief historical pageant of six episodes, one for each twenty-five years of Dorcas' life. The group joined in songs appropriate to each period.

The photo shows some of the Dorcas members at tea following one of their regular meetings. The present president, Mrs. Melsom S. Tuttle, is fourth from the right.

NEWS of the WORLD

NATIONAL COUNCIL PROTESTS DRAFT EXTENSION

RNS

THE NATIONAL Council of Churches has once again expressed its concern for "adequate national defense" but reiterated its opposition to a peacetime draft. Dr. Henry C. Koch of Washington, D. C., testifying before the House Armed Services Committee on behalf of the National Council of Churches, said the council's general position on universal military training is that "on the basis of Christian concern and in keeping with the actions of many of our constituent bodies, we are opposed to permanent U.M.T. and therefore must register our opposition to the proposed four-year extension of inductions."

Dr. Koch, who is pastor of Concordia Lutheran Evangelical Church and president of the National Capital Area Council of Churches, declared that constituent bodies of the National Council acknowledge the need for adequate defense measures but agree with "our country's traditional view that military force is a last resort."

"The churches have been alive to the danger that is inherent in overwhelming emphasis on defense," he declared, "lest we sacrifice and surrender to military expediency some of the values we seek to defend."

Photo shows Dr. Koch *(right)* with other leaders of a Week of Witnessing sponsored by the National Capital Area Council of Churches: Dr. Elmer G. Homrighausen *(left)*, dean of Princeton Theological Seminary, and Dr. Arthur S. Flemming, secretary of the U. S. Department of Health, Education and Welfare.

REFORMED CHURCH REPORTED ACTIVE IN RUSSIA

A "SURPRISINGLY high level" of life in the Reformed congregations of the Carpatho-Ukraine in Russia was reported by Prof. Joseph Hromadka *(see photo)* of Czechoslovakia following a recent visit there.

A vice president of the World Alliance of Reformed Churches, Prof. Hromadka met Bishop Gencsy and other leaders of Reformed congregations in the Ujhorod area of the Carpatho-Ukraine.

Bishop Gencsy heads a Reformed Church of about 90,000 members in ninety congregations, Prof. Hromadka reported to the World Alliance office in Geneva, Switzerland. The members, who are Hungarian speaking, are served by fifty-six pastors. The denomination maintains active cooperation with the Russian-speaking Baptists of the region, who have thirty congregations.

Formerly a part of the Reformed Church of Slovakia, the Carpathian Church became independent at the end of World War II when the area became part of Russia.

Prof. Hromadka also visited Riga in Latvia with Bishop Emerich Varga, a member of the Alliance's European Area administrative committee. Last year correspondence was renewed with the superintendent of the Reformed Church of Lithuania, which like Latvia is the home of a Reformed Church dating from the Reformation. Prof. Hromadka, who expressed great satisfaction at being able to re-establish contact with the Carpatho-Ukrainian body, reported that he hoped additional contacts will be possible.

RNS

PROTESTANT CHAPEL PLANNED FOR NEW YORK AIRPORT

RNS

ARCHITECTURAL plans for a $250,000 Protestant chapel to be built at New York's Idlewild International Airport have been approved by the Protestant Council of the City of New York. The first Protestant chapel to be constructed at a U. S. airport, it will be erected adjacent to a Roman Catholic chapel already in use and a Jewish synagogue now under construction. Building and maintenance costs for the project will be met by a $400,000 fund drive to be conducted among the council's 1,700 member churches of thirty-one denominations. Construction will not begin until next year.

Contemporary in style, the chapel has been designed by Edgar Tafel, New York City architect. Photo shows Mr. Tafel *(left)* pointing up some of the structure's interesting features to Dr. Dan M. Potter, the council's executive director, Nancy Harlow of the Airport Sales Corporation and JoAnn Williamson, Capital Airlines.

The building, to be completely air conditioned, will provide facilities for private meditation at all hours in addition to regular worship services on Sundays and special days. The structure also will include a library, reception rooms, offices and counseling areas. A small garden will overlook the airport. The chapel is to be served by a full-time minister and staff.

Designed in the form of a Latin cross, the tent-like edifice will be formed by copper-clad A-shaped frames rising to a height of 35 feet. The sanctuary, planned to seat 100 people, will be expandable to accommodate 250 people for major services.

UCC DELEGATES TO REFORMED WORLD ALLIANCE

WHEN THE eighteenth General Council of the World Alliance of Reformed Churches meets in Sao Paulo, Brazil next July *(see* United Church Herald, *January 29)*, the plenary sessions will be held in the First Independent Presbyterian Church *(right)*.

The Evangelical and Reformed Church has appointed the following delegates to represent it at the Brazil meeting: the Rev. Dr. Silas P. Bittner of Philadelphia, secretary and treasurer of the Board of Pensions and Relief; Dr. Alvin R. Keppel of Salisbury, N. C., president of Catawba College; the Rev. Dr. Allen O. Miller, professor of systematic theology at Eden Theological Seminary, Webster Groves, Mo.; Mrs. Reuben J. Schroer, Akron, Ohio, education chairman of the Women's Guild; the Rev. Dr. Bela Vassady, professor of systematic theology, Lancaster Theological Seminary, Lancaster, Pa.; and the Rev. Dr. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

Travel plans for most of these delegates include visits to the two Latin American missions in which the Evangelical and Reformed Church participates—in Honduras and Ecuador.

Both of these missions will also have delegates at the General Council meeting in Brazil. Ecuador will be represented by the Rev. Paul H. Streich of Quito, and Honduras by the Rev. Jorge Jacob and the Rev. Harold N. Auler Jr., both of San Pedro Sula.

MAKING THE CHURCH RELEVANT

(Continued from page 11)

earlier economic and political system as to secure authentic orientation toward God's purposes, guidance in the actual concrete situation and motive power that comes through reliance on the living God who is at work in a dynamic universe.

Midway in this half century two other events took place that were to have great mutual significance. In 1934 at Oberlin, Ohio the General Council of Congregational Christian churches brought together concerns that through the years had been expressed in various smaller committees and created the Council for Social Action. It was given an enlarged mandate and increased resources for service to the churches and for the representation of their concerns in society. Its charter called for "action to match our gospel" in economic, racial and international affairs.

Not far away in Cleveland, the Evangelical Synod of North America and the Reformed Church in the United States came together and formed the Evangelical and Reformed Church. Within a few months their committees on social problems united to form a Commission on Christian Social Action, which was speedily given official status and charged to make the implications of the gospel effective in society.

In this past quarter century, as the above social trends have increased and intensified, these agencies have attempted to speak and act—and to help the respective church bodies speak and act—as the needs of the time and their heritage of faith required.

When the United Church of Christ was formed in 1957, it was almost inevitable that these two agencies should be the first to integrate their programs. The resulting body, the Council for Christian Social Action, attempts to speak more effectively to the urgent situation today. We face disturbing conflicts between great economic power blocs and between racial or cultural groups seeking to enjoy freedoms and rights that we have come to accept as normal and those who for one reason or another seek to deny them these rights. Then, too, we face tensions between powerful nations and blocs of nations.

In such a world—threatened domestically by automation for which we have not prepared and internationally by atomization in the absence of effective collective action—it is not surprising that men, women, young people and children should feel a deep insecurity.

Stultifying Conformity

Some tend to rebel against vital and valid moral and religious imperatives while others seek a stultifying conformity. We have embarrassing abundance. Yet, not only in underdeveloped areas overseas but among many groups in this country, there is haunting need made even more unbearable because of the proximity of plenty.

In such a world the United Church of Christ, the churches that make up its fellowship, and the members who make up these churches bear a grave responsibility. We must understand our mission and we must speak meaningfully to the plight in which men find themselves. We must see our goals and discover how to work effectively in achieving them.

As one step in this process, the Council for Christian Social Action has prepared a "Call to Christian Action in Society." This is presently being studied by state conferences, synods, associations, local churches and groups. It is hoped they will give it extensive and intensive attention. In the light of their response the document will be presented to the General Synod of the United Church of Christ in July for such action as the General Synod may take.

This call is not a creed but it is related to the basic faith that unites us. It does not offer the specifics of legislation but it attempts to set forth the objectives that legislation must seek to serve. It is not exhaustive, for many other objectives may need to engage our attention in the next few years. It simply sets forth some of the goals for which we call upon our churches and our members to pray and work as they seek to discern and to serve God's purpose.

In determining our response to this call, we should keep in mind the words of Dr. Roswell P. Barnes when he addressed the Division of Christian Life and Work of the National Council of Churches in 1957:

"We are concerned with the relationship between three factors . . .: the gospel—timeless, unchanging, absolute; the social scene—temporary, fluctuating, relative; and between these two the churches, under mandate of the gospel and responsible for bringing it to bear upon the social scene. With one hand holding to Christ and with the other hand holding to feeble, stumbling men, they strive to put men's hands into Christ's hands. The churches must be close enough to the social scene to understand it but not so close to it as to lose the capacity to judge it. They cannot be too close to Christ; but they can become so absorbed in defending their own pride of righteousness as to fail those others for whom Christ dies."

STATEMENT OF FAITH

(Continued from page 14)

these statements would be circulated for study and comment before the next meeting in January.

Members of the commission watched their mail with interest during the ensuing months. First came twenty-six pages of minutes, which they added to the sixty-five pages from the first session. Then, late in the year, four single-page statements arrived, authorship unidentified. Three of these statements were very much alike, with a paragraph on the Father, a paragraph on the Son, a paragraph on the Holy Spirit and a paragraph of summary and resolution. The fourth statement was unique. Commission members sought the opinions of wives, husbands, colleagues and friends. "That fourth statement," came the response, "speaks to the twentieth century. This finds us where we live."

Again, the executive committee met a day early and turned its attention to the four statements submitted. It was quickly agreed that the unique statement was the one to work with and the four members proceeded to spend some nine hours polishing it. Again the commission gathered in force, again the executive committee presented a draft for the commission's consideration and again the commission fell upon it with long and lively discussion, line by line and word by word.

There was, however, general agreement that the statement chosen as the basis for discussion had the quality of originality and freshness that the commission wanted and it was realized that a truly creative statement, if it were to have any literary merit, would have to be basically the work of a single person.

It soon became general knowledge that the author of this statement was Dr. Shinn. At the end of the long afternoon's discussion he was asked to redraft his statement in the light of the comments that had been made. Dr. Shinn took Prof. Roger Hazelton of Pomona College to assist him, while the commission proceeded with other business.

At 10:00 o'clock that evening Dr. Shinn and Prof. Hazelton returned. The revised statement was read aloud and the commission slept on it.

Next morning the commission tried hard but could find very little fault with the redraft. It said what wanted saying in our time and to our eyes and ears and minds and hearts it seemed to say it well. Crossed out were two lines reading: "In this God, Father, Son and Holy Spirit, we believe; in his service we find our freedom; in his promises we have our hope." As Prof. Hazelton put it, we had already expressed our faith in God and we should not then go on to suggest that our faith was in our faith.

Dr. John L. Schmidt of Highland, Ill. led the closing devotions of the commission's meeting and as a final act of worship that was both thanksgiving and oblation, the members of the commission read aloud together the proposed Statement of Faith.

BOOKS

RISEN INDEED—STUDIES IN THE LORD'S RESURRECTION

By G. D. Yarnold *(Oxford University Press, $2.25)*

IN THE annual spate of books offered for the Easter season, how many of them deal with the subject that makes the season worth observing and celebrating, namely, the Resurrection? Very few. G. D. Yarnold's *Risen Indeed,* a brief book of "Studies in the Lord's Resurrection," goes a long way toward correcting that astonishing imbalance. Written with the caution characteristic of a scholar, the reverence of faith, a fine spiritual sensitivity and sympathetic imagination, it is as learned, simple, intelligent, neat, original and edifying a book as one will find in a carload of good religious writing.

The author, who is warden of St. Deniol's Library, Hawarden, Wales, considers all the Resurrection appearances in the New Testament, including the Ascension and the appearance to Paul. He analyzes them and seeks to enter into the experiences of the persons concerned. This is done with restraint and insight and without (in this reader's estimate) making a false move. There is no straining or forcing of the material.

To offer one small illustration of the author's manner, he raises the question of why in three of the Resurrection appearances Jesus was not at first recognized. He answers that the reason in each case was primarily the beholders' spiritual condition: "an undue concern with their own personal problem, a concentration of thought upon the self and its troubles." When this is gotten past they can recognize the Lord.

The book is fittingly capped with a chapter on the meaning of the church under the title "The risen life of the body of Christ."

If you are among those who feel that Easter is the only time for considering the Resurrection, then by all means put this book at the top of your list. But no, it will still be in season until Pentecost.

Hugh Stevenson Tigner
Minister,
Sound Avenue Congregational Church,
Riverhead, N. Y.

UNDERSTANDING THE BIBLE

By Fred J. Denbeaux *(Westminster Press, $1.00)*

MOST EARNEST church members know that they should read the Bible, but when they try it they find it to be a difficult library of sixty-six books that do not seem to hang together. They see very little, if any, relation between the story of the fall of man in *Genesis* 3 and the story of the crucifixion in the Gospels. Modern man has difficulty understanding what the Bible is all about even after he has tried to read it.

In this little volume of less than one hundred pages Prof. Denbeaux has succeeded in providing the searching reader with a key that unlocks much of the mystery and difficulty about the Bible which baffles the average modern reader. This key does not emphasize titles of biblical books, or dates, or characters or proof-texts. It does unfold the importance of the two main concerns of the Bible—"the creation of the covenant-bond between God and his people and the later re-creation of that bond." This is the central thread that runs through both the Old and the New Testaments.

For the average minister this is an excellent statement of sound biblical theology that reflects recent modern scholarship. There isn't much that is new but it is presented in clear, concise language. It can well serve as a refresher course in biblical interpretation for the busy pastor.

If I were back in the pastorate I would have several copies of this volume at hand at all times to give to laymen who express an interest in a personal understanding of the Bible. But I would also make it very clear that this book is no substitute for the Bible itself. Equipped with Prof. Denbeaux's *Understanding the Bible* and a modern translation of the Bible itself, the average intelligent layman will be able to embark on an exciting adventure into an understanding of his faith.

Charles D. Spotts
E and R clergyman,
Professor of religion,
Franklin and Marshall College.

HOW TO GET INTO COLLEGE

By Frank H. Bowles *(W. P. Dutton and Co., $2.95)*

THIS IS a book that should be read by all young people—and their parents—who may be considering the possibility of going to college. The author is president of the College Entrance Examination Board, the agency that offers the examinations more and more colleges and universities are using as they consider applications of prospective students.

Such a book has been needed for some time. On all sides there is much false and misleading information. This book offers the facts. It considers questions that should be faced before one decides in favor of a college or university education.

Should a high school student go to college if he possibly can? Dr. Bowles states that some should and others definitely should not—and he offers good assistance for young people and their parents so that they can arrive at answers tailored for themselves.

If one should go to college, how can he gain admission? The author suggests that preparation for college must begin very early in high school. Therefore this book should be read by freshmen and sophomores and their parents, as well as by juniors and seniors.

While one still needs a college education to prepare for professions such as law, medicine, teaching and the ministry, university training is now also offered in such fields as house-trailer marketing and hotel management. The more than 100 per cent increase in college and university enrollments since 1940 is due not to an increase of young people of college age but to the increased demand for specially trained persons for the many jobs now available in business and industry.

During the years immediately ahead there will be an even sharper rise in the number of college and university students, due mainly to the increased birth rate since World War II. It is expected that by 1970 there will be more than six million college and/or university students—double the present number.

Dr. Bowles' book is recommended highly, for it can assist in the consideration of many of the important questions that should be asked before the big leap is taken requiring the investment of much money and several of the best years of a young person's life. It is helpful also because it provides much of the practical information pertinent to preparation for college and for fulfilling entrance requirements. Moreover, it suggests what a college and/or university experience can mean —not only as a training ground for future employment but as an opportunity to consider many of life's most basic questions and purposes in order that one's total life may have more adequate meaning and purpose.

It is the suggestion of this reviewer that each congregation should have at least one person who is capable of counseling young persons and their parents regarding the questions and concerns treated in this book. Some United Church of Christ congregations have appointed secretaries for students. This book will be of invaluable help to them.

Hartland H. Helmich
Director of campus Christian life,
E and R Board of Christian Education and Publication,
St. Louis, Mo.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

Buckland, Mass.

TO THE CO-EDITORS:

I must express my gratitude for the publication of the Lenten meditations by Dr. Boynton Merrill. Their prophetic insights are characteristic of that informed type of "liberalism" that can never die.

Stanley Cummings
Minister,
Mary Lyon Church, Congregational.

★

Washington, D. C.

TO THE CO-EDITORS:

Thank you for the interesting story "New stamps make use of religious themes" that appeared in the February 12 issue.

Readers who may be interested in learning more about the Collectors of Religion on Stamps Society may contact the undersigned at 926 National Press Building, Washington, D. C.

Glenn D. Everett

★

Olivet, Mich.

TO THE CO-EDITORS:

Let me first congratulate you on the new *United Church Herald.* I have been much interested in each issue and believe that it can be a most effective instrument in the life of our churches.

I wish now, however, to call your attention to the issue of October 23, containing the article entitled "Two Christian novels" by Robert Warren Spike. For some reason I missed this when I first looked at the magazine and have only now finished reading it. In this article Dr. Spike comments on the book *Doctor Zhivago* by Boris Pasternak. I am particularly concerned with a conclusion reached by Dr. Spike that this book ". . . makes American 'anti-communism' of the J. Edgar Hoover variety seem patently ridiculous."

Now this book does many things. But even with the most fantastic stretch of the imagination, it does not do what Dr. Spike says it does! In making an inference of this sort, Dr. Spike leaves his role of literary critic and ventures into dangerous and unknown ground. Why, may I ask, should the ideas of Pasternak, a Russian poet and writer, be compared at all with the ideas of Mr. Hoover, an American Government official and head of the top law-enforcement agency in the world? Like the elephant and the whale both are big, but because the elephant eats hay does not make the whale "seem patently ridiculous."

There is another side to it, however, which is both unfortunate and sad. It is perfectly obvious to me that Dr. Spike does not know anything about Mr. Hoover's anti-communism, except perhaps that which he chooses to believe. I can say this with authority because for thirteen years I served as a special agent of the F.B.I. Those who so flippantly dismiss Mr. Hoover's anti-communism can only do so out of profound ignorance. And in doing it, they do both themselves and their country—yes, and even Christianity—a great disservice.

Arthur R. Stevens
Director of public relations,
Olivet College.

In this instance I was not referring to Mr. Hoover in his function as operational chief of the F.B.I. We have to take his word for it that this agency performs its duties with propriety and efficiency, since it is such a secret operation. This I am prepared to do.

Unfortunately, however, Mr. Hoover, partly because of the security blackout and partly because of his own statements and writings, has become a powerful symbol in our culture of the American attitude on communism. It is essentially the policeman's view of the matter magnified into a philosophy. It sees the Communist problem almost solely in cloak-and-dagger terms. It distorts the truth about human nature and would rule out of our understanding any view of Communists as people.

Such a view is inadequate to interpret what is happening all around the world and the application of this naive but rigid viewpoint is at least partly to blame for some of our diplomatic blunders. The Ugly American *by Burdick and Lederer is eloquent testimony to this.*

Doctor Zhivago *takes account of these subtleties—to our great benefit. And it is my conviction that we can learn something from Pasternak that is shattering to the "anti-communism of the J. Edgar Hoover variety." Part of it might be the discovery that Mr. Hoover is not divine.*

Robert W. Spike
CC Board of Home Missions.

Cleveland, Ohio

TO THE CO-EDITORS:

I want to add my name to your growing list of readers and subscribers who expectantly wait for each issue of *United Church Herald.* Many of the articles have opened up avenues of thought that have been exceedingly helpful in relating Christian ideas and ideals to the everyday business of living.

One of the very helpful articles was "What does it mean to have the 'mind of Christ'?" by David Dunn. As many times as I have read this verse in Paul's *Letter to the Philippians,* the full import of its meaning had never "caught hold" as it did after reading this article. It was so good that I shared it with a group of businessmen with whom I lunch one day a week.

But I have been somewhat saddened upon reading later issues to learn that *United Church Herald* is not having the same effect upon some others. To read on the page devoted to "Letters" the comments of some so-called Christians that they are "not interested in the United Church of Christ," that the *Herald* is a "mongrel affair," that they "threw it into the rubbish heap" makes one wonder what kind of Christians they are who take such an un-Christian attitude.

One thing I have learned in my many years as a businessman and as a lay worker in the church, and that is that God works his way and makes his truth known in this world in many ways and through various means.

I say in all humbleness that even if I had been violently opposed to this union called the United Church of Christ and if I wholeheartedly disliked *United Church Herald,* I would say to myself, in the words of Gamaliel: "If this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow (it). You might even be found opposing God!"

God grant that all of us may so develop spiritually that we will increasingly acquire "this mind among ourselves that we have in Christ Jesus."

Theodore V. Bastel

CONFERENCE FOR LAYMEN AND WOMEN
of the Congregational Christian and Evangelical and Reformed churches

Camp LaForet, Colorado, August 16-22, 1959

BIBLE STUDY . . . Dr. Eugene S. Wehrli, professor of philosophy of religion and Bible at Elmhurst College, Elmhurst, Ill.

WORKSHOPS . . . Stewardship—Marjorie (Mrs. L. T.) Schoen, Wells, Minn.
Evangelism—The Rev. Robert C. Yoh, Perkinsville, Vt.
Christian Family Life—Dr. and Mrs. Clarence F. McCall, Oak Park, Ill.
Interpersonal Relationships—Dean J. Plazak, M.D., Boulder, Colo.

COST . . . $35 for adults; $17.50 for children 12 years of age and younger. Includes room, board, tuition, insurance. Registrations and $10 deposit should be sent to Lucille D. Frost, Suite 1314, 19 S. LaSalle St., Chicago 3, Ill. Balance of fee must be paid by July 15.

100% CHURCHES

The following churches have become 100 per cent subscribers to *United Church Herald* since the magazine began publication October 9, 1958. The church pays the special subscription rate of $1.50 per year for each family and the *United Church Herald* is mailed directly to each home.

Congregational Christian

30. Makawao Union Church, Paia, Maui, T.H., John M. Kukahiko, superintendent.
31. Sunset, Deer Isle, Me., Glen E. Rodgers, minister.
32. West Parish, Andover, Mass., Hugh B. Penney, minister.
33. Waquoit, Waquoit, Mass., John J. Van Strien, minister.
34. United, Big Rapids, Mich., Calvin C. Klemt, minister.
35. First, Albuquerque, N. Mex., Clarence E. Parr, minister.
36. Congregational, New Town, N. D., Austin G. Engel Jr., minister.
37. United, Newport, R. I., Theodore M. Atkinson, minister.
38. Congregational, Friona, Tex., Frederick L. Dean, minister.
39. First, Pasadena, Tex., William D. Welburn, minister.
40. Federated United Churches of Christ, Wheatland, Wyo., Daniel T. Winger, minister.

Evangelical and Reformed

99. St. John's, Greenview, Ill., Carl L. Hille, minister (North Illinois Synod)
100. St. John's Cannelton, Ind., F. J. Mehrtens, minister (South Indiana Synod)
101. St. John's, Baseline, Ohio, Robert H. Opperman, minister (Northwest Ohio Synod)
102. Immanuel Federated Church, Haskins, Ohio, Robert L. Childs, minister (Northwest Ohio Synod)
103. First United Church, Tacoma, Wash., Herbert Zimmerman, minister (Pacific Northwest Synod)
104. First Church, Watertown, Wis. (South Wisconsin Synod)
105. St. Jacob's, Payne, Ohio (Northwest Ohio Synod)
106. Grace Church, Culver, Ind., Meredith J. Sprunger, minister (Michigan-Indiana Synod)
107. St. John's, Granite City, Ill., Paul R. Surbey, minister (South Illinois Synod)
108. Peace Church, Jerseyville, Ill., Alton E. Loar, minister (South Illinois Synod)
109. Immanuel Church, Cambridge, Md., Daniel R. Kasten, minister (Potomac Synod)
110. First Church, Lakewood, Ohio, Robert F. Beck, minister (Northeast Ohio Synod)
111. College Hill Church, near Bloomville, Ohio, Robert H. Opperman, minister (Northwest Ohio Synod)
112. Zion Church, Arthur, Ill. (South Illinois Synod)
113. St. Luke's, Luthersburg, Pa., John L. Herbster, minister (Pittsburgh Synod)
114. Shiloh Church, near York, Pa., J. Clark Hayes, minister (Mercersburg Synod)
115. Christ Church, Martinsburg, W. Va., Joseph T. Hammond Jr., minister (Potomac Synod)
116. Hope Church, Milwaukee, Wis., George C. Wayman, minister (South Wisconsin Synod)
117. Emmanuel Church, Woodhaven, N. Y., Benedict W. Tannler, minister (New York Synod)
118. United Church, Oshkosh, Wis., James P. Bettin, minister (North Wisconsin Synod)
119. New Elm Church, Black Wolf, Wis., James P. Bettin, minister (North Wisconsin Synod)
120. Friedens Church, New Ulm, Minn., Herbert H. Feierabend, minister (Northern Synod)
121. St. Luke's, Morton Grove, Ill., Paul R. Stock, minister (North Illinois Synod)

OBITUARIES

BURT RANDALL COOPER, prominent attorney and humanitarian and a member of First Church (Congregational) in Rochester, N. H., died on February 17. He was 71 years of age.

A graduate of Dartmouth College and Harvard Law School, Mr. Cooper was a partner in one of New Hampshire's most widely known legal firms. His wide interest in social reform was reflected by his role in the organization of the State Welfare Department and his service as chairman of the State Board of Probation.

He had been a trustee of the State Industrial School and president of the N. H. Conference of Social Work since 1950. He was also vice president of the Golden Rule Farm for Boys and was active in Y.M.C.A. work.

Mr. Cooper served for many years as superintendent of the church school of First Church and was named deacon emeritus several years ago. He is survived by his widow, one son, three daughters and nine grandchildren.

THE REV. LYMAN W. FLENNER, retired CC minister of Cornelius, Ore., died on February 17. His age was 67.

Mr. Flenner was born in Findley, Ohio. He served churches in Washington, Idaho, Wyoming and Oregon. At the time of death he was supply minister of the Beavercreek Welsh Church.

Mr. Flenner is survived by his widow, a son, two daughters and two sisters and a brother.

MRS. ELLA BLAKELEY GIBSON, wife of the Rev. Percy W. Gibson, a retired CC clergyman, died February 19 in Waseca, Minn. She was 77 years of age.

Mrs. Gibson was born in East Aurora, N. Y. and grew up in Cadillac, Mich. Her husband served churches in Michigan, Texas, Wisconsin, Minnesota and South Dakota. Mrs. Gibson was especially active in work with young people.

Surviving are her husband, four daughters, fifteen grandchildren and thirteen great-grandchildren.

Word has just been received by *United Church Herald* of the death on January 1 of NELLIE MARTIN GRIMES, wife of the Rev. Harry Grimes, minister emeritus of the Central Congregational Church in Newburyport, Mass. She was 78.

Mrs. Grimes was born in Wisconsin and graduated from Beloit College. She received a master's degree from the University of Wisconsin and taught in the Dakotas before her marriage.

Mr. Grimes' first parish was in Windham, Conn. He served First Church in Braintree, Mass. and went to Central Church in 1931 where he was minister until his retirement from the active ministry in 1950.

Mrs. Grimes is survived by her husband, one daughter, two sisters and four grandchildren.

THE REV. DR. CHARLES C. KEITH, minister of Eliot Congregational Church in Roxbury, Mass., died on February 23.

Dr. Keith was born in Boston and studied at Andover Newton Theological School, Harvard University and Boston University. He served churches in Beverly and North Abington, Mass. before going to Roxbury. He was president of the Boston Council of Weekday Religious Education and St. Mark's Social Center in West Roxbury and was a director of the New England Hospital and a trustee of Portia Law School. Dr. Keith was a corporate member of the CC Board of Home Missions class of '60.

He is survived by his widow, two sons, a daughter and granddaughter.

THE REV. GEORGE J. LAUBACH of Easton, Pa., retired E and R clergyman, died February 5 at the age of 66. Educated at Moravian College, Bethlehem, Pa. and Lan-

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caster Theological Seminary, Mr. Laubach served the Howertown Charge, East Pennsylvania Synod from the year of his ordination in 1915 to the time of his retirement in 1957. He was a past president of that synod. Surviving are his widow and his son.

THE REV. HARVEY MELVIN LYTTLE, pastor of Bern-Belleman Charge (E and R), Reading Synod, Pa., died February 8 at the age of 51. A graduate of Ursinus College and Lancaster Theological Seminary, he was ordained in 1932 and spent his entire ministry in Pennsylvania. He is survived by his widow, a son and a daughter.

Word has just been received by *United Church Herald* of the death on January 1 of THE REV. GEORGE A. PERCIVAL, former chaplain of the Boys' Vocational School of Michigan and a retired CC clergyman.

Prior to his work at the Boys' Vocational School, Mr. Percival held pastorates in Cape Vincent, N. Y., St. Louis, Mo. and Mason, Mich. He retired from the vocational school in 1953 and lived at Stoney Lake, Mich. until his death.

THE REV. WILLIAM K. SCHULZ of Annai, Ill., retired E and R clergyman, died January 26 at the age of 75. Born in Germany, Mr. Schulz was educated at Eden Theological Seminary and the University of Oklahoma. He was ordained in 1908 and held pastorates in Kansas, Wyoming, Nebraska, Iowa and Missouri. Two sons survive, one of whom is the Rev. Harold A. Schulz, pastor of St. Paul's Church, Pinckneyville, Ill.

THE REV. HARVEY S. SHUE, pastor of St. John's E and R Church, Larimer, Pa., died February 11 at the age of 56. Mr. Shue was educated at Franklin and Marshall College and Lancaster Theological Seminary and was ordained in 1930. He served congregations in Maryland, Indiana and Pennsylvania. He is survived by his widow, a daughter and a son.

THE REV. DR. JAMES DEXTER TAYLOR, a missionary to South Africa under the American Board of Commissioners for Foreign Missions for fifty years, died February 11 in Newton, Mass. He was 83 years of age.

A native of Waltham, Mass., Dr. Taylor was a graduate of Amherst College and Auburn Theological Seminary.

Dr. and Mrs. Taylor played an important part in the development of all phases of the South African mission program.

One of Dr. Taylor's most notable achievements was the translation of the Bible into Zulu. After his retirement he also translated a volume of hymns into Zulu.

Dr. Taylor is survived by three nephews and a niece.

Church and Ministerial RECORD

E and R Address Changes

ANDERSON, WILLIAM C., Schulenburg, to 1120 Reinli St., Austin, Tex., pastor of Trinity.

BIERBAUM, H. H., (E) Atlanta, Ga., to 6700 W. Outer Dr., Detroit 35, Mich.

BOOTH, G. ROBERT, Gilbert, to 909 Rebecca Ave., Pittsburgh 21, Pa., pastor of Trinity, Wilkinsburg, Pa.

DAUSSMAN, PAUL R. O., 1400 South St., Burlington, Iowa (change of residence).

FRITSCH, THEODORE, 44635 Fifth St., E., Lancaster, Calif. (change of residence).

GUTHRIE, CLARENCE E., 104 Viking Pl., Eau Claire, Wis., pastor of Peace, Fall Creek, Wis. (new).

HECKMAN, DALE M., Los Angeles, Calif., to 1109 18th St., Greeley, Colo., campus minister at Colorado State College.

JESCHKE, HORST R., to 453 Dellbrook Ave., San Francisco, Calif. (change of residence).

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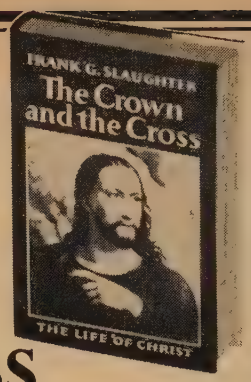

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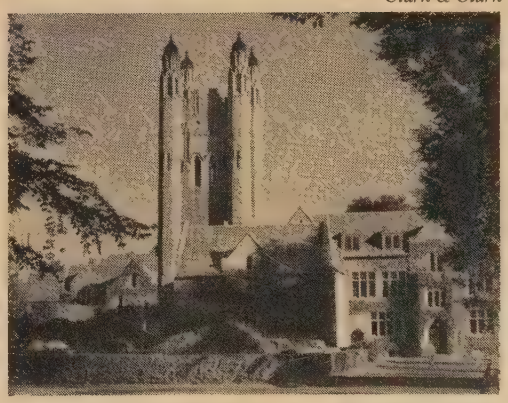

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KLAIBER, ARNOLD H., Wadsworth, to Box 555, Sugarcreek, Ohio, pastor of First.

KOSHEWA, WILLIAM, Chicago, Ill., to 220 E. Spring St., New Albany, Ind., pastor of St. Mark's.

LIMPAR, CHARLES M., Easton, to 28 Harp Rd., Highland Park, Levittown, Pa., pastor of a new mission church.

SCHNEIDER, CARL E., (E) Webster Groves, Mo., to 1207 Elm Ave., Apt. 16, Austin 3, Tex.

SCHULTZ, GEORGE A., (E) Lyman, Neb., to Fullerton, N. D.

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SCHULTZ, VALERIUS G., Lyman, Neb., to Casa Olga, Ijui, Rio Grande Do Sul, Brazil, S. A., pastor of German Congregational Christian Church.

SCHUMACHER, THEODORE F., Waco, Tex., to R.R. 1, Elberfeld, Ind. (retired).

STILLE, H. DEAN, Harbine, Neb., to Minnesota Lake, Minn., pastor of Peace.

STOUDT, JOHN B., Catasauqua, to 124 W. Diamond Ave., Hazleton, Pa., pastor of Emmanuel.

Code: E—Emeriti, retired or disabled.

CC Calls

BEACH, CURTIS, Neighborhood, Pasadena, Calif., to Smithfield, Pittsburgh, Pa.

BEARD, THOMAS R., E and R, to student assistant, First, Painesville, Ohio.

BETHEL, RAYMOND A., layman, to interim, Chillicothe, Ohio.

BOLENS, JOHN D., Presbyterian, to minister of education, First, Albuquerque, N. M.

BRADSHAW, HAROLD C., executive secretary, Peoria Area Council of Churches, Ill., to executive secretary, St. Paul, Minn. Council of Churches.

BROWN, FORREST R., Bonne Terre, to First, Springfield, Mo.

BURWELL, WESLEY E., Pacific School of Religion, to Center Harbor, N. H., July 1, 1959.

CHAMBERLIN, WELTON, to assistant, Park, Toledo, Ohio.

DENISON, CLARK A., to Ridgewood Heights, Dayton, Ohio.

EHLERS, HARRY T., to Vermontville, Mich.

FRYE, C. H., to Federated, Lock, Centerburg, Ohio.

HARRIS, L. PAUL, First, Dundee, Mich., to Community, South Bend, Ind.

HAUSERMAN, BOB B., to interim, Eastlake, Ohio.

HOFMEISTER, BARBARA, director of religious education, First, Sioux City, Iowa, to director of religious education, First, Sioux Falls, S. D.

JENSEN, GORDON S., Center and Creighton, to Ainsworth, Neb.

KEYT, ROSS, Free Methodist, to supply, Oak Hill, Gravity, Iowa.

KLEMT, CALVIN C., E and R, to United, Big Rapids, Mich.

KLINGENSMITH, J. RAY, Brethren, to supply, Lucas, Ohio.

KURZ, A. J., to Remington, Ohio.

LA FOLLETTE, SUMNER E., Methodist, to interim, Sandusky, Ohio.

LINDENBERGER, LEE, Episcopal, to supply, Isle St. George, Ohio.

MANGUS, WILLIAM S., to Liberty Chapel, Bladen, Ohio.

MESERVE, NATHANIEL, to Cedarville, Eagleville and Ft. Bidwell, Calif.

MILBER, PARK, to supply, Galt, Iowa.

NELSON, FREDERICK N., Community, Miami Shores, Fla., to Union, Windermere, Fla.

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NULL JR., ALVA C., to Pt. Isabel, Moscow and New Richmond, Ohio.

PURDY, W., Disciples, to supply, Fontanelle, Iowa.

REBENTISCH, THOMAS W., Forest City, Iowa, to Belding, Mich., May 1959.

SCHROLUCKE, MARVIN E., to supply, Eddyville, Iowa.

SCOTT, PHILIP C., Westmoreland, Washington, D. C., to minister and superintendent, New York Congregational Christian Conference, May 16, 1959.

SMITH JR., CLAUDE W., to Winthrop and Kiene, Iowa.

SMITH, LEON E., to supply, South Norfolk, Virginia.

SPAHR, EARLE, to Bible Chapel, Hamersville, Feesburg and Locust Ridge, Mt. Orab, Ohio.

TOVEY, HARRY C., E and R, to Central Park, Toledo, Ohio.

TRAYLOR, WILLIAM J., to Bethel and Concord, N. C.

TRUMP, RICHARD H., to Two Rivers, Wis.

TURPIN, FRANCIS, Andover Newton Theological Seminary, to Community, Gaylord, Kan., June 1, 1959.

VODOLA, C. ESTHER, Franconia, N. H., to Stanfordville, N. Y.

VOSS, DONALD H., Danville, Iowa, to Chelsea, Mich.

WILD, JOHN A., Rollo, Earlville, Ill., to Park Community, Grand Island, Neb.

CC Resignations

BEALE, T. F. RUTLEDGE, First, Billings, Mont., August 31, 1959, to retire.

BOWEN, WILLIAM A., Walnut Hills, Cincinnati, Ohio.

BROWN, WILLIAM, student, Ridgeville Corners, Napoleon, Ohio.

CLARK, RICHARD, assistant, Park, Toledo, Ohio.

COUPE, WILLIAM, student, Wayne, Ohio.

DE KRAKER, JAMES J., Presbyterian, Grandville, Mich.

KURZ, RUDOLPH J., Fellowship, Lebanon, Ohio.

MENSHOUSE, GEORGE, Baptist, Bryn Hyfryd, Oak Hill, Ohio.

RODGERS, GEORGE A., student, Remington, Ohio.

SIEKMAN, ARTHUR J., Miles City, Mont.

STRONG, MRS. FLORENCE B., associate, Plymouth, Montebello, Calif.

WRIGHT, SILAS E., Babbitt, Des Moines, Iowa, to retire.

YOUNG, LEWIS C., Cove Springs, Troy, Ohio.

E and R Installations

ALLEN, GEORGE P., as pastor, Ringtown Charge, Susquehanna Synod, February 22.

BIZER, ARNOLD A., Salem, Alhambra, Ill., February 8.

EICHENLAUB, LORENZ L., Grace, St. Louis, Mo., February 8.

ELLSWORTH JR., WILLIAM A., Grace, Sharpsville, Pa., February 22.

FISCHER, WALTER C., Zoar, Evansville, Ind., February 8.

GROFF, ELVIN J., First, Spring City, Pa., February 1.

GUTHRIE, CLARENCE E., Peace, Fall Creek, Wis., February 1.

HELM JR., PAUL V., Zion, North Canton, Ohio, February 22.

HOFMANN, CARL A., St. Lucas, Evansville, Ind., February 1.

KELLER, RONALD J., Emanuel, Irvington, N. J., February 8.

KINARD, HAROLD S., St. Peter's, Spring Garden, Pittsburgh, Pa., February 15.

KOEHLER, ROGER L., Salem, Rohrerstown, Pa., February 1.

KOSHEWA, WILLIAM, St. Mark's, New Albany, Ind., February 15.

LEHMANN, MARVIN P., Zion, Le Sueur, Minn., February 1.

MEYER, PAUL R., Nazareth, Chicago, Ill., February 8.

SCHAEFER, EDWIN M., Faith, Bryan, Tex., February 8.

SCHNEIDER, ARTHUR J., as pastor of the Bay Charge, Missouri Valley Synod, February 15.

STOUDT, JOHN B., Emmanuel's, Hazleton, Pa., February 8.

WENTZ, ROGER L., Immanuel, Kaukauna, Wis., February 8.

WETZEL, E. EUGENE, Faith, Iowa City, Iowa, February 1.

ZEYHER, CARL H., Faith, Sheboygan, Wis., January 25.

Changes in E and R Synod Rosters

In Mercersburg Synod, Christ Church, R.D. 1, Mt. Wolf, Pa., has changed its name to Starview United Church of Christ.

In Missouri Valley Synod, the Dittmer-Cedar Hill Charge has been dissolved; St. Martin's, Cedar Hill, Mo., having merged with St. Martin's, Dittmer, Mo.

In North Wisconsin Synod, Friedens Church, Brillion, a constituent of Brillion-Reedsville Charge, has changed its name to Peace United Church of Christ.

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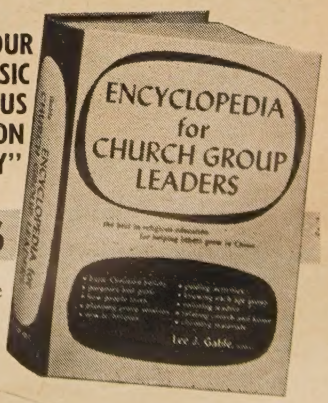

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In Pittsburgh Synod, the Manor-Brush Creek Charge has been dissolved and the former constituents, First, Manor, Pa., and Salem (Brush Creek), R.D. 3, Irwin, Pa., were constituted as separate charges.

In Reading Synod, the Swamp-Amity Charge has been dissolved; Falkner Swamp Church, R. 1, Gilbertsville, Pa., and St. Paul's, Athol, Pa., becoming independent charges.

In South Wisconsin Synod, Zion, Prairie du Sac, has been merged with First, Sauk City, Wis.

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Northern Synod—Minnesota Lake (Rural) Charge, Minn.

Northwest Ohio Synod—Ganges Community, Ganges; Salem, Toledo.

Pittsburgh Synod—St. John's, Larimer; Manor-Brush Creek Charge, Pa.

Reading Synod—Bern-Belleman Charge; St. Thomas', Reading, Pa.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

January 22, 1959. In Milwaukee, Wis., Mr. Albert A. Schwenke, to join Mrs.

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Schwenke and their two children. Mr. Schwenke is treasurer of the Evangelical Presbyterian Church and of the E and R mission in Ghana, West Africa.

E and R Departures for the Field

During January and February from New York:

Esther May Reimold, returning from furlough for continued service in the educational program of the Evangelical Presbyterian Church in connection with the Seminary at Peki, Ghana.

Pearl M. Snitker, returning from furlough to resume teaching at the Mawuli Secondary School, Ho, Ghana.

Mr. and Mrs. David F. Desmond and their four children, returning from furlough for continued service in the educational program at Mawuli Secondary School.

Sister Minnie Gadt, R.N., returning from furlough to the Mission Hospital, Tilda, M.P., India.

From Miami, Fla., the Rev. and Mrs. Harold N. Auler Sr., under appointment of the United Andean Indian Mission for service at Uyumbicho, Ecuador.

E and R Birth

January 7, 1959. To the Rev. and Mrs. Daniel J. Schler of the Ghana Mission, now on sick leave, a son Stan Timothy, in Columbia, Mo.

CC Arrivals from the Field

During January and February in New York:

Mary A. Beals of the South Africa Mission for furlough. Miss Beals is on the staff of Inanda Seminary and is headmistress of its High School Department.

Mr. and Mrs. David H. Rubenstein of the South Africa Mission for furlough, with their four children. Mr. and Mrs. Rubenstein are managers of the Wilgespruit Fellowship Center, Roodepoort, near Johannesburg.

CC Departures for the Field

During January:

From New York, the Rev. and Mrs. Leeds Gulick of the Japan Mission returning from furlough to Doshisha University, Kyoto, where Mr. Gulick is on the theological faculty and Mrs. Gulick teaches at the Girls' High School.

From Boston, Mass., the Rev. and Mrs. Alden E. Matthews of the Japan Mission, returning from furlough with their three children to continue their service at the National Christian Rural Service and Training Center at Tsurukawa.

CC Birth

February 16, 1959. To the Rev. and Mrs. William P. Tolley, under appointment to the Angola Mission but at present in language study in Portugal, a son, Kirk Andrew, in Lisbon.

Received into E and R Membership

CHURCH OF THE GOOD SHEPHERD, Clark, N. J., by New York Synod, December 21, 1958.

FAITH CHURCH, Iowa City, Iowa, by Midwest Synod, February 10.

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